Śrīmātē Rāmānujāyanamaḥ

GADYA TRAYAM

Śaraṇāgati Gadyam

The Śaraṇāgati Gadyam is the first of three compositions o Śrī Rāmānuja in Sanskrit prose. The three prose pieces (*gadyas*) ar expressions of the inner experiences of the great *Ācārya* and are t be ranked with the mystic poetry of our āḻvārs. The Śaraṇāga Gadyam is actually a conversation between Śrī rāmānuja, Śr Ranganātha and His consort, and is a live exposition of the doctrin of *prapatti (saṃvāda ēṣa śaraṇāgati mantrasāra).*

On a *Panguni uttiram* day in śrīrangaṃ while Lor Ranganātha sat in court with His consort on His Divine throne, Śr Rāmānuja stood before them, surrendered himself and his all to th Divine and begged that all his earthly sins be pardoned and that h be accepted in the service of the Divine couple, and got so accepte with additional assurance that all his spiritual proteges would b accorded what was assured to him.

Thus the assurance of acceptance was not in isolation Rāmānuja alone but to all his spiritual progeny. It is on behalf of a humanity that rāmānuja pleaded and we as his spiritual heirs ca feel assured of the Lord's grace. The Śaraṇāgati Gadya is a forcefi commentary of the *mantraratna*, the *dvayaṃ*. The shorter Śrīrang Gadyam is an abridged version of the Śaraṇāgati gadyaṃ and directly addressed to his personal god-mamanātha! śrīranganātha The vaikuṇṭha Gadyam expresses the yearning of the master reach *śrī Vaikuṇṭha*, the supreme abode of *Viṣṇu* and serve th Lord and His Consort. It recalls in spirit the last decades of th *Tiruvāymoḻi* of Nammāḻvār. The language of the *Gadyas* is swee A recitation of these is bound to please the Lord as much as it sti

satisfies the reciter. The Lord is bound to grant our prayer, ever sinful we may be, remembering the assurance He gave to great Master.

The three *Gadyas* have been commented upon by several of *ācāryās*. Some of these commentaries are lost to us. The ones are accessible to us are, the *maṇipravāḷa* commentary of vāvāccān Piḷḷai, the brief Sanskrit commentary of sudarśana ūr and the *gadya bhāṣya* of *Vēdānta Dēśika*.

The Śaraṇāgati gadyam or *pēriya gadyam* (big *gadyam* as is lly called) is presented here following mainly the commentary eriyavāccān Piḷḷai. Here is the introduction in periyāvāccān i's commentary:

The *kudṛṣtis* (misinterpreters of the vēdās) have it that only a wledge of the meaning of sentences like *tatvamasi* (That you is the means to salvation (*mōkṣa*). Some of them have it that a bination of *karmayōga* and *jñānayōga* is the means. In order to quish these, Śrī Rāmānuja established firmly in his *Śrībhāṣya* *bhakti* which has *karma* as an adjunct and which consists nly in loving meditation of the Lord is the surest means to ation. *upāsana, dhyāna,* and *vēdānta* are alternate terms loyed to convey the purport of this *jñāna* (knowledge). The rās declare that *jñāna* is the means for *mōkṣa* and śrībhāṣyakāra blishes that knowledge in the form of *bhakti* (which is the heart *upāsana*) is the surest path to *mōkṣa*. (There are places in the *bhāśya* and *Gītābhāśya* where *prapatti* or surrender is suggested means but not quite explicitly). Lest those desciples of his who implicit faith in what he declared as the means think that this *akti* being the sure means) was his ultimate view and decide that *ktiyōga* was the sole means to *mōkṣa*, he reveals the view dear

to his *ācāryās*, the one in which he had utmost faith as the so means to salvation here in the *gadyas*. This view is that *prapa (nyāsa)* is the surest and unfailing independent means to salvatio It is but a refined form of *jñāna* (knowledge). The question arises to why Śrībhāṣyakāra did not vanquish the *kudrṣṭis* by establishi that *prapatti* is the means established in the *śrutis* (vēdas). Feeli that, just as it would be inappropriate for a *brāhmaṇa* to initiate *caṇḍāla* into the vēdas, it would be equally so to reveal the tr spirit of *śrutis* to those (kudrṣṭis) who stand far removed from it, vanquishes them using the language quite familiar to them ie., t *śāstrās* and reveals his cherished conclusion and true purport, closely guarded secret, (*ētatvē mahōpaniṣadaṃ dēvān guhyaṃ-Taittirīya Upaniṣad*) to the faithful through the *Gadyas*.

What is the greatness of *prapatti* (as a means) relative to great means (*bhakti*) explicity mentioned in the *vēdānta? Bha* cannot be practised universally. Only those castes qualified to le the vēdās could practise this vēdik path; the path is difficult (l crossing a pit of fire on a bridge of hair!); it does not yield the fi (salvation) quickly because of the possibility of many lapses requires continuous self-effort and hence is inconsistent with nature of the *ātman* (as fully subservient to the Lord). *Prapatti* is very opposite in that it is universal, easy, quick in yielding res with no possibility of lapses, consistent with the nature of *ātman*, is a completed task (*siddha*) in that it does not need self-effort, and is an appropriate means to the end.

The next question is; ``Is this means a conclusion contai in the *vēdānta* or not?" The answer is an emphatic yes. *Taittarīya upaniṣad* declares the various means in increasing o of effectiveness- *satyam, tapas, dama, śama, dānam, dha prajānana, āgnayāh, agnihōtra, yajña, mānasa, nyāsa* and fin

declares ``*tasmān nyasamēṣam tapasaāmatiriktamāhuḥ*``- *this* (*nyāsa*) is the most effective and superior *tapas* of all these. The twelve mentioned earlier are in that order, the practice of truth, *tapas*-reducing bodily needs, *dama*-control of outer senses, *śama* - control of inner senses, giving liberally of ones possessions; practice of duties, begetting children (to propagate dharma), tending the sacred fires, making offerings to the dēvas through the fire, sacrifices, meditation of God, and surrender. Further, since it is said that the practice of elders who properly understood *dharma (śāstra)* is the superior authority as also the vēdās, this (prapatti) has the greatness of being dear and most acceptable to our preceptors (*ācāryās*). What has been accepted by the elders is proper authority to the faithful; to those who need more, it has the sanction of the *śrutīs* too. It may be pointed out that the *Śvētāśvatārā* contains the actual practice of *prapatti - yō bramhāṇaṃ vidadhāti pūrvam - tam ha dēvaṃ mumukṣurvaī śaraṇāmaham prapadyē.*

Thus, because this means is decidedly in keeping with the spirit of the *śruti*, more consistent with the nature of the *ātman*, dear to our *ācāryās*, and most acceptable to the Lord Himself, it should be considered to be worthy of practice more (superior to) than *bhakti*. Feeling that this fact should not be lost to those who had utmost trust in him (śrī Rāmānuja), he, out of his abundant mercy, chose to publicise what actually transpired (in private) between himself and the great Lord.

This is how this (composition) came into being: On a particular auspicious festival (*Panguni Uttaram* day) while Lord Ranganātha came out with His consorts (for the festival), and sat in Court, *Ēmpērumānār* (Śrī Rāmānuja) came and worshipped at the feet of the Lord. On this occasion (due to our good fortune) fear of *saṃsāra* (cycle of birth, ignorance etc.) crossed his mind and he fell

at the holy feet and conveyed his total surrender seeking the Lord's protection. Here a question arises: Did he not seek this refuge when he first sought *āśrayāna* (initiation) at the feet of his *Ācārya Mahāpūrṇa* (Periya Nambi)? Has not the Lord expressed that this 'seeking' is to be made only once? *sakrdēvaprapannāya...*- Śrī Rāmā's pronouncement in the Rāmāyaṇa. (*yudhakāṇḍa*-18.33-34). Seeking refuge or surrender is to be only once. It should not be repeated formally doubting the efficacy of the Lord. Here the repetition of surrender is done only out of eagerness to enjoy the bliss quicker (*prāpyatvara*). It being so, should not one remain passive till the owner seeks to do what he pleases with his property, in view of authorities (texts) like "I do not need redress of my grief from any but You`` (Tiruvaimōḷi 5.8-3)"; ``Remove my grievances or not-I have no other protector (5.8-8)"; ``It will befit Him if He comes and delivers me from here`` (Sītās words from her prison in Lankā-Sundarakāṇḍam 39-30). Why should he repeat the 'seeking refuge'? This is the answer : he cannot remain passive because of his anxiety and eagerness in realising the goal and so surrenders his all and seeks the fruit. This is the state of our aḷvārs too. The same is the case of our *ācāryās* who follow the (aḷvārs') footsteps. As fear of *saṃsāra* as well as the desire to realise the goal keep on increasing, all that they (aḷvārs) can do is to seek the protective refuge of the Lord nine times (many times) in the same way as they did once. Thus he seeks the protective refuge of the great Lord's feet for relief from *saṃsāra* and acceptance in His service.

Vandē vēdānta karpura cāmīkara karaṇḍakam I
Rāmānujāryamāryāṇāṃ cūḍāmaṇimaharniśaṃ II

Day and night, I prostrate the venerable rāmānuja, the crest jewel of the noble and the casket containing the camphor called vēdās.

The text of the Śaraṇāgati Gadyam begins with a prayer to śrīdēvi (Pēriyapirṭṭāi). In this prayer, Śrī Rāmānuja seeks Śrīdēvi as his refuge and requests her to bless that his sincere *śaraṇāgati* at the feet of the Supreme Lord may be deemed to be in proper setting and bear the desired fruit. The idea is that she should intercede on his behalf and see that her beloved husband (the Lord) accepts his supplication and grants the desired fruit of being accepted in His service.

bhagavannārāyaṇābhimatānurūpasvarūparūpaguṇa
vibhavaiśvaryaśīlādyanavadhikā
tisayāsaṅkhyēyakalyāṇaguṇagaṇāmpadmavanālayām
bhagavatīṃ śrīyaṃ dēvīṃ nityanapāyinīṃ niravadyām
dēvadēva divyamahiṣīṃ akhilajaganmātaraṃ asmanmātaraṃ
aśaraṇyaśaraṇyāṃ ananyaśaśaraṇāh śaraṇamahaṃ
prapadyē ||1|

The Śaraṇāgati Gadya is a practical commentary on the *dvaya mantra* in which the eternal association of Śrī (Śrīdēvi) with the Lord is emphasised. She is ever present with the Lord to intercede on behalf of supplicants who approach Him. By Himself, He may either accept the supplicant because of His innate mercy or reject him because of His sense of justice which calls for punishment for sins committed. Śrī, the Mother, sees to it that the latter mood is drowned and that His mercy comes into full play. It is natural for a child to approach the mother for any wish to be fulfilled without any uncertainty. It may be recalled that in the rāmānujanurrandādi, the final verse prays to Śrī Ranganāyaki to bless the seeker with Śrī Rāmānujā's holy feet.

Translation : Oh! Śrīdēvi! Mother of all the world and more particularly my mother! The crowned and divine queen of the supreme Lord of all the Devas! Pure and faultless, ever inseparably

united with Him, full of all auspicious qualities, with a charming form, with the most wonderful and infinite collection of adorable qualities such as greatness, rulership and high virtues worthy and matching those of Bhagavān Nārāyaṇa, and to His utmost liking; having no other resort to look to, I seek thee as my refuge (since) you are the sole resort of the helpless.

The translation of the text is not literal. The text is actually in the form ``I take refuge in the unversal mother, Śrīdēvi" but has been rendered in the form of an address to Śrī since the next sentence conveys Śrīdēvi's direct reply.

The word *Bhagavān* indicates the fullness of the principal qualities-knowledge (*jñānā*), power (*śakti*), strength (*bala*), lordship (*aīśvarya*- being *īśvara* or commander), valour (*vīrya*) and brilliance (*tejas*)-and absence of anything lowly. *Nārāyaṇa* means the indwelling supporter of all (creations) and the possessor of all. She is dear (*abhimata*) to Him and to His utmost liking and befits Him (*anurūpa*) in all respects-in form (*vigraha*) and, in qualities (*guṇa*). The need for mentioning Nārāyaṇa here is that Śrī and Nārāyaṇa form an ideal and inseperable couple. (*viśnōh ēśā anapāyinī*). He is identified as *Śrīyāhpati* (Lord of śrī) and she as *Viṣṇupatni*. They are fitting partners in all respects. Recall the sentence ``*rāghavōrhati vaīdēhi tam cēyaṃ asitēkṣaṇaṃ*"- *Sīta* deserves (befits) Rāma in all respects and He also (deserves) this dark-eyed damsel. *svarupa* refers to characteristics and *rupa* to beauty of form. Both befit each other in every respect. The term *guṇa* is used twice-*rūpaguṇa* and *kalyāṇaguṇa*. The former indicates beauty of form and limbs and the latter indicates desirable natural qualities like love, affection, accessibility and the like.

The various characteristics (qualities) which contribute to the greatness of Śrī are enumerated. *vibhava* denotes possession of tha

enjoyable wealth. All that is His is hers also by virtue of her being His beloved wife. *aiśvarya* is lordship or sovereignty. The entire world is Hers. Even the *Sarvēśvara* allows Himself to be commanded by her when the need to make Him the saviour instead of the dispenser of mere justice arises. *śīla* is ability to mix freely; easy accessibility, motherly love and affection-all are indicated. Such desirable qualities are infinite and cannot be enumerated. All her good qualities are always in full play.

padmavanālayām - resident in a cluster of lotuses; her constant presence is in her Consort's heart. The lotus is mentioned only as a thing of beauty and so very desirable and auspicious. *bhagavati* indicates fitness for worship and respect. *śriyam*-the word Śrī has many connotations. Chief among these are *śrīyatē* - one who is sought (prayed to) by all beings as mediator for acceptance by the Lord and *śrayatē*-one who seeks the Lord for saving the beings who approach the Divine couple. Others are: she patiently hears supplications; she makes them heard by Him; she negativates the faults of her children; she pleases: all by her desirable qualities. *dēviṃ* implies the divinity associated with her; He is the supreme Lord, she is the first Lady.

nityānapāyinīm denotes she is ever present with her Lord without a moment's separation; always available for mediating between the sinning children and the discipline - loving Lord. *niravadyam* brings out her faultless nature; she is never proud of her exalted position and always adds to the greatness of her Lord. *dēvadēva divyamahisi* - She is the crowned queen of the Emperor-King of kings. She is the queen of all queens (wives of divine being like Brahma and Rudra) and can carry out her wishes without any impediment whatever. *akhilajaganmātaram*-She is the universal mother;particularly my mother (*asman mātaram*- mother

to even a lowly thing such as me); that she is the refuge of the refugeless-one could be certain of being saved by her-is indicated by *aśaraṇyāśaraṇyam*. That the supplicant has no other place to go is pointed out by *ananyaśaśaraṇaḥ*. I seek refuge in the divine mother.

The next sentence conveys the prayer to Śrī who is sought after for the specific purpose of her mediation on his behalf.

pāramārthikabhagavaccaraṇāravinda yugalaikāntikātyantika
parabhaktiparajñanaparamabhaktikṛta paripūrṇānavarata
nityaviśadatamānanyaprayōjanānavādhikātiśayapriya
bhagavadanubhavajanitānavadhikātiśaya prītikārita
aśēṣāvasthōcita aśēṣaśēṣataika ratirūpa
nityakaiṅkaryaprāpyapēkṣayā pāramārthikī
bhagavaccaraṇāravinda śaraṇāgatiḥ yathāvasthitā
aviratōstu mē /2/

astu tē/ tayaiva sarvan saṃpasyatē /3/

Translation-2: I pray thee that you may be pleased to bless that my sincere and true *śaraṇāgati* at the lotus feet of Bhagavan be accepted as truely and well-performed and lead to the desired end without any interruption. The object (end desired) of my supplication (*śaraṇāgati*) is the very personification of (born out of) my eagerness and loving desire to be of service in all its forms to Him under all circumstances (in public court and in the privacy of inner apartments). The desire to be of service is (in turn) a result of the immense joy of divine experience (*bhagavadanubhava*),an experience which is the ultimate in desirability beyond which there is nothing to be desired; an end in itself, eternal, uninterrupted, full and clear (without any trace of doubt or confusion). The divine experience (in turn) results from a well-founded devotion-(in its stages of) *parabhakti*-desire for a vision of the Lord;

parajñāna-direct perception and *paramabhakti*-eagerness for continuous experience not suffering even an instant's interruption-solely directed at the lotus feet of the lord, a devotion highly desirable in itself (This is a free translation attempting to bring the spirit of the text rather than at literal accuracy).

Translation-3: Śrī's reply; So it shall be; by it (*śaraṇāgati*) all your wishes shall be fulfilled.

The prayer made above indicates that the supplication made to Śrī is to seek her mediation (*puruśākāra*) so that success in his supplication to the Lord would be ensured. Śrī Rāmānujā conveys his yearning to serve the Lord without interupption under all circumstances. His intense selfless devotion led to a wonderful experience of the divine which created the yearning to be of service in the same way as the *serpent (Tiruvantāḷvān*) which served as the umbrella when He walked, was His seat (*simhāsanā*) when He sat, was His footwear when He stood and His bed when He reclined on the ocean.

Here the words *aśēsā śēṣātaika ratirūpa* are significant- desire in the performance of all kinds of service without any exception (or restriction). The primary object is that the Lord shall be pleased, whoever may perform the service. The pleasure should be His. Pleasure may be derived by witnessing His pleasure. This itself is a form of service. The servant should not feel elated about his being of service. He should feel that the master has been properly served and pleased. ālāvandār, in his *Stotraratna* uses the word *prahārṣayiśyāmi*, implying that the service is solely to make Him happy-not for one's own pleasure (*Stotraratna-45*)

Śrī's reply that ``all your wishes shall be fulfulled" is interpreted by Sudarśana sūri to mean that the fruit of his

supplication will not stop with him (Śrī Rāmānuja) but will continue to be available to all his spiritual heirs. This includes outselves too because of out link to Śrī Rāmānuja by a chain (*parampara*) of *ācāryās.*

After the formal expression of surrender at the feet of the Mother in the first *cūrṇikā* (sentence), Śrī Rāmānuja conveys his prayer to Śrī in the second, beginning with `*paramārthika*'. The prayer is that he should be accepted as a *prapanna* and a *kainkaryapara* (servant). His *śaraṇāgati* prayer to the Lord is to get accepted for eternal and devoted service. Though devotion and yearning for service are already there in him, he feels that these should be prayed for and obtained so that they will be continuous and everlasting.

pāramārthika-`artha' means wished for result-*prayojana. Parama* means supreme. When this word *pāramārthika* qualifies the word *bhakti* as an adjective, it implies that the *bhakti* is natural and not artificial (assumed). When it is taken as qualifying *caraṇāravinda* (the lotus feet), it becomes the highest *prayojana* (sought-after-fruit). Bhagavān in *bhagavatcaraṇāravinda* indicates the fullness of auspicious and desirable qualities which stir up devotion. *caraṇāravinda* indicates the highly desirable nature of the Lord's form-*vigraha. aikāntika*-having one end; not having any other purpose; *atyanatika*-eternal; without end. *Parabhakti, parajñāna* and *paramabhakti* are stages in the fruition of *bhakti* indicated earlier. *paripūrnā*-complete and whole; not in separate parts like *svarūpa* (nature), *rūpa* (form), *guṇa* (qualities), *vibhava* (greatness), *aisvarya* (enjoyable wealth) and so on. This word *paripūrṇā* qualifies *bhagavadanubhava*-comprehension and experience of the Lord. Such experience should be *anavarata*-uninterrupred; continuous and *nitya*-eternal; *viśadatama* is clear

comprehension (vision) of the Supreme leading to the paramabhakti state. Intense devotion is an end in itself (*ananyaprayojana*) and not a means to some other end. *Bhagavada nubhava* is the highest blissful experience of the Lord in His abode (*paramapada*). From these expressions, we get an idea of the ectsacy of the *bhakta* in the experience of the Lord-contemplating His beautiful form with intense devotion along with His highly desirable attributes and qualities. This *anubhava* leads to ever-increasing love which in turn leads to the yearning to be of service to the beloved. *Anubhavajanita prītikāritakainkarya* implies the yearning to be of service born out of intense love, a result of the ectstacy of the experience.

Then follow epithets qualifying the service prayed for. *aśēṣāvasthōcita*- befitting all states; in court as well as in the inner apartments, *aśēṣaśēṣataikaratirūpa*-personification of desire to be of all forms of service - waving the fan, holding the umbrella, offering beteleaves and sandal paste, sounding the trumpet and so on. We now come to the operative part of the prayer. My surrender at the Lord's feet - *bhagavat caraṇāravinda śaraṇāgati* - here *bhagavān* implies the fullness of knowledge, power and ability which make Him the sole means to fulfil the desired wish without any assistance whatever; *pāramārthaki* here means true and in proper form; *yathāvasthita*- as it should be. This implies rejection of all other means except total Surrender to the Lord. *Avirata astu mē*-let it be uninterrupted till the desired end is achieved (until prayer is granted).

This *cūrṇika* clearly indicates that the formal surrender to śrīḥ in the first *cūrṇika* is only to seek her recommendation (*puruṣākāra*). The Ācārya prays, ``Oh Mother! I fall at your feet that my *śaraṇāgati* to the Lord should be in true and proper shape

and result in the fruit sought for. The desired fruit is or uninterupted and faultless service in all forms. The eagerness a longing to be of such service is itself a desired goal. This eagern for service surely results from an experience of the Lord's vision well as comprehension born out of intense devotion. This devoti should itself result from His grace.

Following Śrīdēvī's assurance (*cūrṇika-3*) that all his wish will be fulfilled, Rāmānuja proceeds to address the Lord direc and seek Him as the means to the desired end of eternal and lov service in diverse forms. Since the *Gadyam* is a practical exposit of the *dvaya mantra*, the prayer to Śrī may be taken as equivalent of *śrīmat*, the opening words of the *dvaya mantra* itsel

This is followed by a very long *cūrṇika* in which we fin poetic rendering of all greatness contained in the word *Nārāy* with his attributes, the divine jewels which adorn His person, weapons, His consorts and attendants, His divine abode, His sp field and all. This *cūrṇika* ends with the formal offer surrender-*śaraṇamahaṃ prapadyē*. For convenience we will s this into several parts.

4.(i) akhilahēyapratyanīka kalyāṇaikatāna svētara samastavastuvilakṣaṇa ananta jñānānadaikasvarūpa!

(ii) svabhimatānurūpaikarūpācintya divyādbhuta nityaniravad niratiśayaujjvalya saundarya saugandhya saukumārya lāvaṇya yauvanādyananta guṇanidhi divyarūpa !

In these, Śrī Rāmānuja addresses the Lord bringing out pre-eminence in several ways. This forms a *stōtra*. There is pr but no flattery because His pre-eminence is such that He has equal or superior and no praise can do full justice to pre-eminence.

4-(i) The opposite of all that is lowly and evil; the abode of all that is beneficient and good; distinctly different from all beings other than Yourself; and prefect embodiment of infinite knowledge and bliss.

hēya-anything undesirable is *hēya*. The susceptibility to change on the part of matter; susceptibility to ignorance and misery on the part of the bound *jīvātma* (to the cycle of birth and death); the dependence (*pāratanatrya*) on the part of the released and ever-free souls; all these are undesirable. The Lord is free from all that can be considered lowly; He is not tainted by contact with the lowly; furthermore He can destroy all evil in others. akhila-all encompassing; all that is sentient and nonsentient in the entirety of the created worlds and the eternal *paramapada*. *kalyāṇa ēkatāna*-the sole abode of all that is desirable and good-full of virtues, with no possibility of being inauspicious even in a small part. *svētara samasta vastuvilakṣaṇa*-distinctly different from all others than Himself.

His being *akhila hēyapratyanīka* and *kalyāṇa aīkatāna* mark the Lord as distinctly different from all others. *ananta* - infinite, immeasurable; not confined to any locality; eternal and not bound by time limits; being immanent in all objects, He is unversal; He can not be measured in terms of weight or volume. *jñānānandaīka svarūpā*-He is self-effulgent knowledge; self-illuminating. This is the significance of *jñāna aīkasvarūpa*, similarly in *ānanda*-bliss. Bliss is all that is favourable (*anukūla*) and enjoyable (*sukharūpa*). Thus far the nature of the Supreme Self; the next part of the *cūrṇika* describes the Divine form.

(ii) Śrī Rāmānuja proceeds to describe the *divyamangala vigraha*. Your divine form is most agreeable to you and worthy of you (suits you); unchanging, beyond the reach of thought

(incomparable); divine and wonderful, eternal, pure and faultless (unsullied), of incomparable brilliance, possessed of unique loveliness of form (*lāvaṇya*) and limbs (*saundarya*), exuding a very pleasant odour, charmingly soft, ever youthful;- a *vigraha* which is a treasure house of all the excellences (above-mentioned) in infinite measure.

abhimata - most agreeable or dear since the form conforms to His wish (*icchā parigrihītam); anurūpa*-by showing off all His divine qualities; *ēkarūpa*- changeless (our bodies are susceptibe to changes from birth to death; *acintya*-cannot be understood by comparision with anything or anybody; *divya*-divine, not of the stuff that goes to making common forms, refreshingly different from that; *adbhuta*-wonderful in presenting new facets of beauty every instant; *nityaniravadya*-eternally faultless-this excellent form is not for His own enjoyment and admiration but solely for His devotees; without the flaw of being difficult to conceive and meditate upon; *niratiśaya aujvalya*-incomparable brilliance putting to shame all radiant objects like the Sun; *saundarya* is the loveliness of each part of the form - *avayava śōbhā*; each part is such a feast to the eyes and the mind that they get engrossed in it and fail to move on to another part of the form; *saugandhya*-of the most pleasant odour (*aroma*) and making others odoriferous by mere contact *saukumārya*-most charming; even His consorts would hesitate to touch, out of fear that it may show signs of fading; *lāvaṇya*-beauty of the form as a whole (*samudāya śōbhā*), ever in the prime of youthfulness; *ādi*- and so on; to include other excellences not spoken explicitly here. *anantaguṇanidhi* - treasure house of innumerable excellences; *divyarūpā* - the second *divya* here indicates that the form is celestial (*divisthita*). The excellence of His nature (*svarūpa*) and form (*rūpa* or *vigraha*) are such that any

amount of repetition of their excellence does not provide mental satisfaction of having fully described the same.

The next three clauses describe the Lord's *kalyāṇaguṇas*, ornaments and weapons :

(iii) *svābhāvikānavadhikātiśaya jñānabalaiśvarya vīryaśakti tējaḥ sauśīlya vātsalya mārdava ārjava sauhārda sāmya kāruṇya mādhurya gāmbhīrya audārya cāturya sthairya dhaīrya śaurya parākrama satyakāma satyasankalpa kṛtitva kṛtajñatādi asankhyēya kalyāṇa guṇaganaugha mahārṇava !*

(iv) *svōcitavividhavicitrānantāścarya nityaniravadyaniratiśayasaugandha niratiśayasukhasparśa niratiśayaujvalya kiriṭa makuṭa cūḍāvataṃsa makarakuṇḍala graivēyaka hāra kēyūra kaṭaka śrīvatsa kaustubha muktādāma udarabandhana-pītāmbara kāncīguṇa nūpurādi aparimita divya bhūṣaṇa !*

(v) *svānurūpācintyaśakti śankha cakra gadāśārangāḍi asanakhyēya nitya niravadyaniratiśaya kalyāṇa divyāyudha !*

(iii) Translation : The Lord is addressed here as a vast and deep ocean filled with innumerable hoards of fitting (natural) incomparable and insuperable auspicious qualities; to list; *jñāna* - all pervading knowledge, *bala*-ability to bear the entire worlds by sheer will, *aīśvarya* - mighty rulership, *vīrya* - ability to bear and rule all the worlds without even a sign of any tiredness - unalterable nature despite being the material cause of all creations, *śakti* - wonderful and unimaginable power and ability, *tējas* - ability to get things done without any assistance (these are the six principal qualities unique and characteristic of the Lord - *Bhagavān) ; sauśīlya* - ability (of the superior) to mix freely (with inferiors); *vātsalya* - tender affection which causes even faults to be enjoyable

(like the mischievous pranks of children); *mārdava* softness c feeling which brooks no separation from beloved devotees; *ārjava* straight forwardness in word, deed and thought; *sauhārda* friendlihess; *sāmya* - being equally accessible to all irrespective c apparent differences; *kāruṇya* - mercy; *mādhurya* - *being swe even to murderous enemies;* gāmbhīrya - *unfathomable min* audārya - *generosity not caring for return;* cāturya - *ability to tu even the hostile to friendliness;* sthairya - *firmness in protecti without any help* - parākrama-*ability to defeat enemy hordes battle effortlessly;* satyakāma - *of ever - fulfilled wi* satyasankalpa - *ability to successfully put into action anything th is willed;* kṛtitva - *ever active for the good of devotees;* kratajñat *gratitude even for small good;* ādi - *these and many more like the (naturally fitting auspicious qualities).*

Elaborative Notes : *svabhāvika* - most natural like t coolness of cold water and the heat of a fire; *anavadhikātiśay* limitless excellence; *jñāna* - ability to complete comprehension all at once; *śakti* - ability to activate His creations, unbelievable a unimaginable ability to do the undoable, like being in all beings at once in full form; as Nammāḷvār says, ``He occupies every dr of water in the ocean as if it is a vast expanse of space". *tēja* brilliance which dulls into shade every luminious object (like sun), majesty, cowing down others. The first six *guṇas* - inherent qualities which are unique to the Lord.

The next twelve *guṇas* are for the benefit of devot *sauśīlya* - ability of superiors to mix freely with others, like wa with water, without any feeling of condescension; recall exquisite qualities exhibited by Śrīrāma towards the hunter G and others. *vātsalya* - affection, the quality exhibited by the mot cow towards the newborn calf; *ārjava* - oneness in thought w

and deed - like the truthful exposition of his (Rāma's) life story even to Śūrpaṇakhā ; *sauhārda* - well - intentioned friendliness; *sāmya* - equally accessible to all - as Śrīrāma to Guha and Śabari ; *kāruṇya* - inability to look at another's sorrow with equanimity; showing mercy not with an eye for any benefit; *mādhurya* - sweetness; being sweet even when He is about to kill; Bhiṣma welcomed Kṛṣṇa when He took His *cakra* to slay him - ``Come ! Welcome ! my Lord with eyes like the freshly blossoming Lotus ! Lord of all the world ! Lord of all the devas ! I salute You. Slay me in the battle field". *gāmbhīrya* - no one can comprehend what good He has in mind for His devotees; He does not look at the greatness of what He offers and the littleness of the receiver; He gives Himself and also the ability to enjoy what is given; *audārya* - nobility to consider the receiver as generous because he chooses to receive from Him; *cāturya* - cleverly covering up the faults of devotees; *sthairya* - strength of mind; firm determination; ``I will not forsake anybody who has come in friendliness" (Rāma); *dhairya* - the strength needed to abide by the resolve above - mentioned; absolute fearlessness.

The next two qualities relate to vanquishing of enemies; *śaurya* - ability to destroy the foes of devotees; *parākrama* - courage to be always in the offensive in the presence of the enemy; be first to deal a blow; ``People saw the *rākṣasa* hordes being pierced, cut, burnt and fleeced by Rāma's - arrows; they could not see the quick moving archer (Rāma) (*Yuddhakāṇḍa* 64-12)"; *dhairya* - unmatchable courage may be added here.

satyakāma and *satyasankalpa* are unique qualities. *kāma* - lovable; *satyakāma* - most loveable qualities and attributes. *kāma* - is also the resolve to protect devotees; this never proves futile. *sankalpa* is the will to be incarnated in any form to come to the

succour of devotees; He does this unhindered like play (spo
These two qualities are unique of the Lord as Creator and Protec
(sustainer).

kṛtitva and *kṛtajñatā* are qualities which characterise
puruṣōttama - a true ``gentleman''. *kṛtitva* - if devotee's wish
fulfilled, He feels He is benefitted; ``Having crowned Vibhīṣa
king of Lanka, Rāma felt satisfied, relieved and happy that He h
done His duty'' (1.85) Recall Śrīvarāha's words, ``I remember
devotee``. *kṛtajñatā* - remembrance; when a devotee once se
refuge (in Him), He is oblivious to faults and remembers only
surrender. Kṛṣṇa's words - 'I could not be present in person
protect Draupadi when she cried out for Me in her moment of d
need. This will be always a big load in my heart''. Rāma's word
``I could not fulfill Bharata's wish - his prayer with bowed hea
These words come with deep anguish. He is even conscious of
(few) lapses. *ādi* - refers to qualities not elaborated. *asankhyēy*
countless - limitless. *kalyāṇaguṇagaṇa ōgha* - heaps and heaps
ever auspicious qualities. Even His anger is loveable ; *ōgha* - flo
mahārṇava -ocean.``All the worlds cannot fully enumerate all
qualities even over a periiod of 10,000 years`` (Karṇa's words in
Mahābhārata)

(iv) Translation with notes : The qualities described ab
adorn the Self (the *ātmasvarūpa*). The jewels which adorn
beautify the Person (*divyamangalavigraha*) are now pictu
svōcita - matching the beauty of His form; *vicitra* - diverse
range; *vividha* - numerous in variety; *anantāścarya* - immens
wonderful; excellent beyond any limit; *nitya* - everlasti
niravadya - faultless or, *nityaniravadya* - ever without fault.
jewels are also *nityasūris* (ever - emancipated souls), their sole
is to add to the beauty of the Lord's form; *niratiśaya* - is

adjective qualifying the adorable characteristics of the various ornaments and indicates their limitless excellence; *sugandha* - fragrant, of sweet aroma, He is himself *sarvagandha* and *sarvarasa* - the ornaments enhance these. *sukhasparśa* - soft to the touch; they need not be removed during hours of relaxation (in bed); *niratiśaya aujvalya* - of immense splendour; *kiriṭa, makuṭa, cūḍāvatamsa* - varieties of crowns, say, a crown to signify His absolute supremacy; one to signify easy accessibility to devotees; a third denoting chivalry; *cūḍa* - may also mean the small pendant at the top of the face (*cūḍa*), *avatamsa* - an ornament for the upper ear lobe. *makarakuṇḍala* - ornaments for the lower ear lobe shaped like a *makara* (a variety of sea fish). *graiveyaka* - necklace; *hāra* - rows of chains adorning the chest; *kēyūra* - shoulder band; *kaṭaka* - ornament for the forearm (like bangles); *śrivatsa* - a uniquely beautiful and natural mark (mole) in His chest which is listed here as a jewel; *kaustubha* - an ornament of most superior gems indicative of His Supermacy; *muktādāma* - strings of exquisite pearls; *udarābandhana* - waist band, a fitting ornament to the tummy which holds and protects the entire worlds during praḷaya; *pitāmbara* - a beautiful yellow silk dress (*vēṣṭi*) befitting His Lordship; *kāncīguṇa* - golden belt enhancing the lustre of the *pitāmbara; nūpura* - adornment for the feet which devotees seek; *ādi* - to include those not listed like his *yajñōpavitam*, finger rings and so on; *aparimita* - innumerable and diverse; *divyabhūṣana* - divine ornaments, absolutely befitting His beauteous form.

(v) Translation with notes : This clause talks of the divine weapons,which beautify His form and shine like ornaments, adorning Him. *svānurūpa* - befitting Him; powerful weapons in destroying the foes of devotees, and gladenning the beholding devotees as ornaments adorning Him. *acintyaśakti* - unimaginable prowess - each weapon can do the functions of all the others; the

single arrow of rāma did the function of the crowbar, axe, chisel, spade and what not - in felling the seven huge *sālā* - trees (*Kiṣkinda* 36-8); *śankha* ... the conch, *cakra* (disc), mace (*gadā*), sword (*asi*), bow (*śāranga*), and so on; *asankhyēya* - countless, like the ornaments; *nityaniravadya* - eternal; ever faultless and ever ready to destroy the foes of the Lord's devotees, ever alert in the Master's service, ever sharp and not showing any sign of bluntness; *niratiśayakaḷyāṇa* - auspicious by their very presence; foreseeing the Lord's thoughts and acting when it comes to protecting His devotees; always in the *dhārmik* path; also indicates the eminent splendour of the combination of ornaments and weapons. *divyāyudhā* - divine weapons not of the stuff of these worlds. Then follows His association with His consorts.

The following continue the poetic description of the glory of the Lord.

(vi) śvābhimata nityaniravadyanurūpa svarūpa rūpaguṇa vibhavaiśvaryaśīlādi anavadhikātiśaya asankhyēya kalyāṇaguṇagaṇa śrivallabha ! ēvaṃbhūta bhūminīlā nāyaka !

(vii) svacchandānuvṛtti svarūpasthitipravṛttibhēda aśēṣaśēṣataikaratirupa nitya niravadya niratiśaya jñānakriyaiśvaryādi anantakalyāṇaguṇāgaṇa śēṣa śēṣāśana garuḍapramukha nānāvidha anantaparijana paricārikā paricarita caraṇayugaḷā !

(viii) paramayōgivākmanasāparicchēdya svarūpasvabhāvasvābhimata vividha vicitrānanta bhōgyabhōgōpakaraṇa bhōgasthāna samṛddha anantāścaryāntamahā-vibhavānantaparimāṇa nitya niravadya niratiśaya śrī vaikuṇṭhanātha !

(ix) svasankalpānuvidhāyiśvarūpasthitipravṛttisvaśēṣataikasvabhā a prakṛti puruṣa kālātmaka vividha vicitrānanta bhōgya

bhōktṛvarga bhōgōpakaraṇa bhōgasthānarūpa
nikhilajagadudaya vibhavalayalīlā !

(vi) This passage is a fitting description of the great Ladies who enjoy all the splendour of the divine form - vigraha *of the Lord without letting it to waste like the full moon in a forest. Though the splendid qualities touched upon here have already been dwelt upon earlier in the first* cūrṇika (bhagavannārāyaṇa*), it need not be taken as a monotonous repetition; primarily it is a narration of the devotee's inner experience and any repetition would only disclose the ardour of the devotee. Further, it can be taken that Śrī Rāmānuja praises Śrī first as his Mother and refuge (as the mediatrix to plead for him) and now as the beloved consort of his Master. It should be noted that the clause ends with* śrīvallabha *! (beloved Lord of Śrī). The entire clause only qualifies Śrī, She is so endearing and desirable that the Lord is drawn to her as a very hungry person would be to good food. This bond of love would promote her role both as the mediatrix and as the recipient, alongwith the Lord, of the loving service rendered by the devotee.*

Translation : You are the beloved Consort of Śrīdēvī (*Mahālakṣmi*) the multitude of whose unlimited, unsurpassed and countless auspicious qualities such as sovereignty, glory and graciousness are eternally faultless and befitting You. You are also the consort and Lord of *bhudēvi* and *Nīḷādēvi* possessing similar charm and form.

The epithets used here have already been explained earlier. It may be noted in passing that the term *vallabha* (beloved) is used with reference to Śrī and *Nāyakā* (Lord) in referring to *Bhū* and *Nīḷā*, though He is equally the Lord of all His consorts. This indicates that *bhū* and *Nīḷā* assist in enriching His experience of Śrī.

(vii) Translation:- This clause describes the Lor innumerable and diverse *parijanas* - attendants who serve t Divine Couple. 'You are served by an army of followers a servants, men and women, waiting at Your divine feet to minister Your needs and comforts, whose nature, existence and actio conform to Your will and pleasure - *ananta (śēṣa), Garu Viśvaksēna* and others (along with their wives), whose sole delig is in complete subservience (total service) as their essen characteristic features; eternal and faultless, all endowed with host of beneficient and desirable qualities such as unsurpass knowledge (devotion), activity and unlimited ability (to act in Yo service).

Notes : This passage talks about the *parijanas* who consi their association with the Lord's consorts as a supreme blessing a help enrich the Lord's pleasurable experience with His consorts. these attendants are ever-free (*nityasūri*) souls. *svacchandānuv* indicates that their actions are in accord with the wishes of Lord. Being *nityās*, they could intuitively foresee the Lord's wish *Lakṣmaṇa's* service was pleasing to rāma because he foresaw ev need. (*bhāvajñēna*). This is in contrast to bound souls whose actio are directed by the Lord's will. *aśēṣaśēṣataika ratirupa* - when Lord partakes of their service, each is engaged in a particu service; but their ardour in it is such that it shows their eagerness engage in all forms of service. Then the instruments of service they are eternal and not confined to any period; faultless in that service is not for their own satisfaction but solely for the pleas of the Lord. ``When am I going to gladden the Lord (*praharṣayiṣyāmi)* I look forward to His pleasure." (*stōtraratna-4 niratiśayajñāna* is limitless knowledge - knowledge of how to be devoted service; *kriyā* - action consistent with the knowled

aiśvarya - ability to command others and get things done in the Lord's service; also the control of their own selves in the service of the Lord. *ādi* - to include qualities not specifically mentioned; *ananta* - countless like the Lord's qualities; while His are for the welfare of His creations, those of the parijanas are for His service. The leading personalities are then named. *Śēṣa* - the service - incarnate serpent. He is an umbrella shading the Lord; the footwear protecting His feet; throne when He sits; and the couch when He reclines; *Śēṣaśana* - this means Viśvaksēna - the commander-in-chief ; he is so named because he is the first to partake of the leavings of the food consumed by the Lord. Garuḍa - the big bird vehicle (Tiruvaḍi); *pramukha*-these are the chief among the retinue; *nānāvidha* - diverse; gate keepers, watchmen, water bearers, fan - wavers, etc.etc. doing a variety of services; *anantaparijana* - countless servants; *paricārikā* - fair faced female attendants who bear flowers, like Vimala and so on; the wives of the chief attendants, like Sūtravati (wife of Viśvaksēna)

(viii) Then follows a description of the Land of bliss (*paramapada-vaikunṇṭha)* the abode of the Lord. ``You are the Lord of *vaikunṇṭha* the eternal, faultless, immeasurable land, which abounds in many kinds, each variegated, of innumerable objects as well as the means and places of enjoyment, all appropriate to You, infinitely wonderful, of limitless transcendent glory, faultless and immutable, beyond the comprehension of even the great *yogis*''.

The nature of the services indulged in by the nityas of *paramapada* were described; now is described the Land which promotes such loving service; *paramayōgi* etc.,- of immeasurable greatness; incomprehensible even to supreme *yogins* like Sanaka. One can just say 'primarily of the five *upaniṣads (upaniṣads* here does not mean *vēdānta* but divine elemental components of which

vaikuṇṭha is composed) of pure *satva*, One cannot say ``it is lik this; it is like that". *svābhimata* - desirable to Him; *vividhavicitra* in different varieties and wonderful; *bhōgya* - enjoyable sights sounds, fragrance and so on; *bhōgōpakaraṇa* - enjoyable object like, unfading flower garlands, and the like; attendants eager to b of service and so on; *bhōgasthāna* - places like gemset halls beautiful hills, halls and playfields; *anantāścarya* - amazing beyon measure because the objects of enjoyment present ever new facets *anantamahāvibhava* - immeasurable greatness; jewels, throne furniture, gardens, rivers, pools and so on which are neither ne nor old, not appearing to have been made (by anybody); *anan parimāṇa* - infinite in dimensions; *nityaniravadya niratiśaya* - ev of the same form, free from flaws, great beyond all measur *vaikuṇṭhanāthā*-Lord of *vaikuṇṭha* described in terms referred t The *bhōktās* (persons who enjoy all this wealth) are not specificall mentioned because all these are for the enjoyment and pleasure the Divine Couple. Every sentient being feels, ``I am the foo (*ahamannam*)- object of enjoyment. The *Śrutis* refer to them *annadaḥ* (eaters of the food), because their very existence, to be service and enjoyment (to the Lord), is a supreme goal. The enjoyment is to witness the pleasure of the Lord.

(ix) You have as your sport the creation, sustenance an dissolution of the entire worlds filled with diverse, wonderful an countless objects of enjoyment, the instruments of enjoyment, an suitable places for pleasurable experiences, in the form of *prak* (matter), *puruṣa (jīvās)* and *kāla* (time) which are by nature ev under service to You following Your wishes; their nature, existen and activities are ever under Your control.

This passage describes the sport-field (*līlāvibhūti*) subject construction and destruction, of the divine Lord of *Vaikunṭh*

svasankalpānuvidāyī-the nature, existence and activity of the worlds (the *līlāvibhūti* or the field of sport) always follows His will; *prakṛti* - matter, which is associated with the three qualities *satva, rajas* and *tamas* and is subject to change in form and size-characterised by *jaḍatva* (not self revealing), being of use to the *jīvās* for good and bad experiences leading to salvation and bondage; *puruṣa*- The *jīvas* characerised by being associated with matter (soul and body) being sustained by it (food), activity in the form of good and bad deeds and experiencing the result thereof; *kāla*-time, characteised as being non-sentient, controlling the changes undergone by *prakṛti*, and promoting such change. All these are subservient (*svaśēṣatēka svarūpa*) to the Lord. The worlds are filled with diverse objects of enjoyment as described in the text.

Śrī Rāmānuja then addresses the Lord using epithets which bring out all His outstanding qualities-His high eminence, His easy accessibility, mercy, affection towards devotees and being the sole refuge of the helpless. He finally conveys his prayer of seeking rufuge under His lotus feet.

(x) *satyakāma ! satyasankalpa ! parabramhabhūta ! puruṣōttama ! mahāvibhūtē ! śrīman ! nārāyaṇa ! śrīvaikuṇṭhanātha !*

(xi) *apārakāruṇya sauśīlya vātsalya aiśvarya saundarya mahōdadhē ! anālōcitaviśēṣāśēṣalōkaśaraṇya ! praṇatārtihara ! āśrita vātsalyaikajaladhē !*

(xii) *anavarata viditanikhilabhūtajāta yātātmya ! aśēṣacarācarabhutanikhila niyamana nirata ! aśēsacidacidvastuśēṣībhūta ! nikhilajagadādhāra ! akhilajagatsvaāmin ! asmatsvaāmin ! satyakāma ! satyasankalpa ! sakalētara vilakṣaṇa !*

(xiii) arthikalpaka ! āpatsakha ! śrīman ! nārāyaṇa !
aśaraṇyaśaraṇya ! ananyaśaraṇyastvatpādāravindayugaḷau
śaraṇamahaṃ prapadyē !! atradvayam !!

The operative part of the entire passage is at the end. *aśaraṇyaśaraṇya....śaraṇamahaṃprapadayē*- the Refuge of the refugeless! Helpless as I am, I seek your protection and surrender myself at Your lotus feet. (*dvayamantra* is to be recited here. This is to be done in an inaudible manner.)

Translation (x):- Now to the addressed epithets: *satyakāma*-One possessed of ever fulfilled wishes. *satyasankalpaḥ* -One able to accomplish all that He wills. *parabramhabhuta* -well known (recognised) as *parabramha* (the Supreme). *puruṣōttama*-best of Beings; *Mahāvibhūtē*- of limitless wealth; *śrīman*-Lord of Śrī the auspicious. *Nārāyaṇa*- renowned as *nārāyaṇa* (Possessor and supportor of all, the *cit* and *acit*). *Śrī vaikunṇṭhanātha*-lord of *Vaikuṇṭha* (the eternal abode).

These as well as those that follow have, in one way or other, been given expression to already. This address shows the deep ardour of the supplicant who is not tired of praising the Lord. In fact no praise is full enough to do justice to His supremacy and most desirable qualities. These should therefore not be construed as mere repitition-*punarukti*. These epithets justify the surrender in that it is made to the Lord who is possessed of all the necessary qualities and attributes. He is the Origin-Cause of the entire universe (*ādikāraṇam*) and its Supreme Lord. Hence He is the best *upāya* and He is most fitted to grant the prayer and be the end or goal (*upēya*) to be attained.

Notes on (x):- *satyakāma* :- One who has all His wishes fulfilled. He is possessed of all the materials needed for bringing of

s in association with chosen bodies; *satyasankalpa* - One who ıe competence to carry out fully what He wills. He wills from ıbtle state of association with *cit* and *acit* - ``Let me becomes " and immediately become all the gross that is seen; *rahmabhūta* - One who is the *parabrahmā* (the Supreme). He is the entire Universe and is infinite. *puruṣōttama* - The of persons. One can distinguish thus: *puruṣaḥ, uṣa,uttarapuruṣa* and *puruṣōttama. puruṣa* - person different insentient matter - bound souls in *samsāra; utpuruṣa* - souls ed from bondage (the *muktās*); *uttārapuruṣa*- the eternally free s who were never in bondage; *uttamapuruṣa* - the supreme of all souls, different from the *nityas. muktās* were once iated with sin-low and evil-*hēya* (infirmity); the *nityas* were associated with *hēya.* The Lord can remove all that is table in others; residing as the inner soul of all three kinds of - bound, released and ever free, he is not touched by any of race of *hēya* in them and can completely remove such *hēya* in *śritas* - the bound who approach Him as means for liberation. the epithet *puruṣōttama* differentiates Him from all other , as one who transcends (permeates), supports and possesses He is truly Great. Another interpretation - one who fulfills the e of even the big - like the four-headed Brahma (*puru*-many; *ti*-gives) *mahāvibhūtē*-Ruler of innumerable possessions. He is nly the possessor of all wealth - the worlds subject to creation destruction (*līlāvibhūti*) as well as the eternal world of bliss *avibhūti*),but is also capable of awarding these to those whom leases; *śrīmān* - Lord of Śrī with whom He is ever associated. wards the *puruṣārtha* of service, but, the recipients of service is Divine Couple; *nārāyaṇa* - particularly named *nārāyaṇa.* The ite qualities implied in this name are well - known. *śrīman yaṇa* implies that the Divine Couple form the supreme goal to

be attained; *vaikuṇṭhanātha* - Lord of the *nityavibhūti*. *vaikuṇṭha* the most suitable place for uninterrupted service by the released an ever free. Of these eight epithets, the first four indicate that He creator and the second four, His being the most desirable goal to b attained (*prāpya*). He is the *kāraṇa* - origin and creator, and th *prāpya* - the final goal. He is also the prāpaka - the means to attai the End.

(xi) Then follow epithets which emphasise His *upāyatva* giving expression to qualities which proclaim His *āśrayaṇīyatv* (affording protection): *apāra* shows the boundlessness of thes qualities. *apārakāruṇya* - infinite mercy - His inability to bear th suffering of others without sorrow. It reaches out to bring eve enemies like Rāvaṇa into His protective fold; *sauśīlya* - mixing a one of the beings with whom He mixes. ``I feel I am primarily man, the son of daśaratha", declared Śrīrāma to Brahma and to th Devas. Kṛṣṇa declared to the cowherds, ``I am one of you relatives; I am no divine" *vātsalya* - affectionate ``even to enemies - so said Sītā about Rāma to rāvaṇa. If one asks ``Why then di rāma kill Rāvaṇa", the answer is, ``Rāvaṇa did not allow Rāma t save him. Even killing is an act of love. Does not the mother pul out a stick from her child's hand if it tends to harm its own eye with that stick ? *audārya* - He gives his devotees what they need a if He is himself the beneficiary. Having done everything He feel that He has not done enough. Having protected the modesty o Draupadi in the open court Kṛṣṇā felt to the last that He had n done His duty in full. "I feel like a big debtor`` - this was Hi feeling. *aiśvarya* - wealth enough to give all (persons) whatev they ask for; it grows with giving away. Even when one hinders Hi saving grace, He does not fail to protect even that person "Yo make me agree to stay under your protection (though I tried t

ove away)" declares ṇammāḷvār. *saundarya*- beauty of limbs; it als the looks and mind of the viewer to itself; puts desire in men take on role of womanhood and declare; 'I am conquered; victory Thee !'. *mahōdadhē* - vast ocean, Beginning with *apāra* - undless, this epithat ends with *mahōdadhē* each of the qualities umerated is a boundless ocean in magnitude.

Having described the desirable qualities which make us seek is protection, Rāmānuja goes to show the effective result of these alities. *anālōcitaviśēṣa aśēṣalōkaśaraṇya - śaraṇya*-the refuge; *nālōcitaviśēṣa*- without any consideration of birth, conduct, nowledge (beyond distinction by birth etc.,); *aśēṣalōka* - of all orlds - all their residents. He is the universal refuge. *raṇatārthihara*-He who removes the ills of all who come to Him. It ay be pointed out this is one of the particular names of *Śrī Varadarāja* of *Kānci*. *āśritavātsalyaika jaladhē* - the quality of ffection which is the basis of His being *praṇatārthihara* - boundless notherly affection which treats the undesirable as desirable. rāmānuja is not tired of repeating this quality, which is His ncomparable Glory (*nikaril pukaḷ*)

(xii) *anavarata viditanikhilabhūta jātayatatmya - One who nows all the time the true nature of all beings. This indicates His mniscience (infinite knowledge). He knows all our shortcomings nd our helplessness. aśēṣacarācarabhūtaniyamana niratā* - One who commands at all times all that is mobile and immobile. There s nothing which is not subservient to Him. Even inaction is in ccordance with His will. It is the indication here that the Lord does not brook hindrance to the flow of His grace. *aśēṣa cidacidvastuśēṣībhūtā* - Lord and possessor of all that is sentient and non-sentcient. The question by the supplicant is implied - "should you not attend to my need as your duty ?" It is the duty of

the master to protect his possessions. *nikhilajagadādhārā* - the sustainer of all the worlds. Should you forget my existence ? *akhilajagatsvāmī* - the master of the entire universe. Should you not remove our sins and make us go to you and stay forever under your protective wing ? *asmatsvāmin* - more particularly my master ! My coming to you is due only to your grace-*satyakāma* - earlier this epithet was used as a desirable quality; the second time it signified His sway over *cit* and *acit* (time) as instruments of His sport,; now it signifies His fullness; His not being in need of anything from the devotee but the devotion. We have no right (virtue) to claim; He should lift us by His fullness. *satyasankalpa* - first this epithet was employed to indicate His ability to create all the desirable things in abundant measure; next the will which aid His sport with these worlds; now, this word is used to indicate His ability to bring about even impossibles by sheer will. Are you not capable if You will so, to lift even this worthless (me) effortlessly to the level of the eternally - free who reside in Your blissful abode ? *sakalētaravilakṣaṇa* - refreshingly different from all others (other than He) in nature like qualities, form and so on. Are not all these superior aspects for the benefits of Your devotees ? Are they not for the benefit of the entire worlds ? Surely they are not just for Your own enjoyment. Your protection (to us) will be complete only if You make available all these auspicious aspects for our benefit and enjoyment.

(xiii) These aspects are enlarged in the following epithets. *ārthikalpaka* - *kalpaka* is a divine tree which fulfills all the wishes of the seeker. He gives all to those who seek; even Himself. *āpatsakhā* - friend in distress; the saviour of the elephant *Gajēndra, Draupadī* and others in their dire need, *Śrīman* - ever associated with Śrī who induces your protective grace. nārāyaṇa-You have

taking care of all (of us) even without the intercession of Śrī use of natural irrevocable relationship. *aśaraṇyaśaraṇya* - the ge of the refuge-less.

I am outside the fold of even You (with all the qualities nerated) because of my evil nature; but whom do I have to ect me but You ? *ananyaśaraṇaḥ ahaṃ tvatpādāravinda ḷaṃśaraṇamahaṃprapadyē* - with no other refuge to go to I Your loveable lotus feet as my sole refuge for succour. *dvayam* - the *dvaya* mantra is to be recited here inaudible to rs. All the foregoing is a commentary on the *dvaya* mantra in to parts :` I seek the lotus feet of Nārāyaṇa ever associated with (to intercede on my behalf) as my sole refuge; I seek to be epted in the service of Nārāyaṇa with Śrī (the Divine Couple.)

Pitaraṃ mātaraṃ dārān putrān bandhūn sakhīn gurūn /
Ratnāni dhanadhānyāni kṣētrāṇi ca gṛhāṇi ca //
Sarva dharmānca saṃtyajya sarvakāmānca sākṣarān /
Lōkavikrāntacaraṇau śaraṇaṃ tēvrajaṃ vibhō //

Tvamēva mātā ca pitā tvamēva tvamēva bandhuśca
gurūstvamēva /
Tvamēva vidyā draviṇaṃ tvamēva tvamēva sarvaṃ
mama dēvadēva //

Pitāsī lōkasya carācarasya
Tvamasya pūjyasya gurūrgarīyān /
Na tvatsamōstyabhyādhikaḥ kutōnyō
lōkatrayēpapratimaprabhāva //

Tasmatpraṇāmya praṇidhāya kāyaṃ
prasādayē tvāmahamīśamīḍhayam /
Pitēvaputrasya sakhēva sakhyuḥ
priyaḥ priyāyārhasi dēva sōdum //

5. These two couplets are from the *purāṇās*. The ide conveyed earlier are repeated in the words of *ṛṣīs* who deserve a respect. It pleases the Lord to hear the words of devotees who hav realised Him. These verses need not be taken as a repetition of th *śaraṇāgati* (taking refuge) conveyed earlier. The purpose here renunciation of things which bind one to this world and taking hol of the Lord.

Tranalsation : Renouncing father, mother, wife, childre relatives, friends, teachers, gems, wealth, grain, lands, houses (an the like), renouncing completely all *dharmas* (actions etc., practice aiming at some goal) and all desires, I take refuge in Your holy fe which measured the entire worlds.

Notes : The first three lines list items which have to b renounced and the last, that which is to be held. Among the items t be renounced-first comes the list of the living, then materia possessions, and finally the abstract. All the persons mentioned i the first line are very desirable as far as worldly life is concerned Father and mother are to be respected and obeyed. Both are dear b virtue of bodily relationship as well as by their interest in ou well-being. But all this relates only to life in this world. In th ultimate analysis the Lord is our Father, Mother, teacher and all When we hold on to Him as our sole means of salvation, all othe ties should be snapped. These (the living and the material) may stil be desirable as aspects (*vibhūti*) of the Lord. They may be desirabl if they promote god-realisation.

The Vedic injunctions 'Treat your father as God' (*pitr dēv bhava*) and the like are enjoined for leading an ordered worldly life It may be good in its own way but it only leads to further bondag since both worldly virtues (like doing one's duty by parents, wife children) and sins (by neglecting prescribed duties) bege

surable or painful results in this world. They are only ediments to god-realisation. Similarly children; a son (*putra*) s one from the hell known as '*put*' because it is one's enjoined ldly duty to beget sons (and daughters). They are desirable for ious reasons. Relatives uphold the family tradition and are rable as evidence of pedigree. Friends are dear and desirable e they help in worldly need. By teachers is meant those who art worldly knowledge which helps to earn a livelihood. The *rya* who leads one to the Lord is never to be renounced. The d values the relationship with the *ācārya* immensely.

The material possessions - wealth, jewels, food, land (for wing food), houses (for shelter) are all desirable because they be used for one's pleasure. But these can also serve the good pose of providing for the Lord's worship and hospitality to His otees and thus be desirable. Anything worldly even if it helps y the performance of worldly duties (*sāmānya dharma*) is fit to renounced as binding to *samsāra* (bondage).

Having completely renounced (*santyajya*) whatever ties one his world, as well as paths leading to the Lord like *karma, jñāna* , all desires of this world or of other worlds (like *svarga* and the d of Brahma) as also the desire to enjoy the pure self (*kaivalya*) *rvadharmān sarvakāmān sākṣarān*) that which is to be sought is scribed - *śaraṇamtē āvrajaṃ vibhō !; tē āvrajam* - I seek You - u, my rightful master. *vibhō* indicates the fullness of knowledge, wer, mercy and all benign qualities of the Protector. *kavikrāntacaraṇaṃ-caraṇaṃ* - feet; this indicates that the Lord is t abstract but has a body; the feet which by measuring the entire rlds reached out and touched all His creations and blessed them en without their seeking Him ; such is His love and concern for s creations.

6. All that has been renounced is not lost. Having sought the

Lord who is the fullest Being, nothing is lost. He is everything
us.

Translation : Oh Lord of Lords ! You are my mother; Yo
are my father; You are my (sole) relative; You are my Gur
(Remover of ignorance and giver of knowledge); You ar
knowledge ! You are wealth ; You are (my) all. You are everythin
to me.

Notes : - Unlike the father who takes care of the off- sprin
only after it is born, the mother cares right from conception. Th
idea conveyed here is that the Lord protected the entire world
(before creation) by keeping them in subtle state within his bod
just like the mother. It should not however be forgotten that th
father sows the seed. By saying "You are the mother and father"
the *Ācārya* means both these aspects of creations. *tvamēva bandhu*
- one can be termed as relative only if one keeps us away fro
straying out into the wrong path. You are present within as th
antaryāmi and keep us in the right track. *gurustvamēva* - guru is on
who dispels the darkness that is ignorance; You destroy the life i
this world susceptible to ignorance and grant life in the everbrigh
paramapada. You are the first (foremost) preceptor. This recalls th
invocation ``*lakṣmīnātha samārambhām ... vandēgurūparan
parām`` tvamēva vidyā* - You are the imparted knowledge. Th
Lord is the subject matter of all knowledge and all knowledge i
controlled by Him. So He is the Knowledge. *draviṇaṃ tvamēva* -
You are my sole wealth. Wealth is the instrument of enjoyment
(happiness). The Lord affords pleasure and happiness by being the
subject of loving meditation. *tvamēva sarvam* - You are my all;
listed as well as unlisted. *mamadēvadēva* - you substitute for all
that I have renounced; you are my sole hold -the Lord of the
residents of the Land of Bliss.

7. You are all this (father etc.,) not only to me but to all reations living, moving and stationary. This verse and the next are erses 43 and 44 of Chapter XI of *Bhagavadgītā* - words of praise ttered by Arjuna after witnessing the cosmic form of *rṣṇabhagavān.*

Translation : 7. You are the Father of this world (all the orlds) of moving and non-moving beings (and objects). You are ie Guru and (therefore) most worthy of honour. There is none to qual You. Whence can there be another to surpass You in all these hree) worlds? Oh! Being of unsurpassed glory!

8. The supplicant begs to be pardoned for past offences. The ardon is necessary in the view of the supplicant. No doubt the ord is ready to offer His loving protection even to enemies *ripunāmapi vatsalaḥ*). He asked Sugrīva to go and fetch Vibhīṣaṇa vhen the latter sought His protection and was ready to accept even Rāvaṇa. He may not take cognizance of past offences on the part of he supplicant who did not approach Him over ages. To -once-chaste wife who went astray and then came back to the husband and claimed conjugal rights, coming back to the husband nd claiming his protection are serious offences in themselves. She as absolutely no claim to do so or for acceptance. The case of the upplicant is similar. Having gone astray previously in falling at mproper feet and being engaged in improper service, one falls at he feet of the Lord having no other go. This is like the crow (son of ndra who seriously offended Sītā in the Rāmāyaṇa) who tried to escape from Rāmā's arrow but, at last, out of sheer helplessness, ad to fall at His feet. Like previous offences, approaching the Lord s (in the mind of the supplicant it causes fear because he has no easonable claim) itself an offence.

Translation: 8. Therefore, bowing down, prostrating the ntire body before You, I entreat Your pardon, Oh noble Lord! It is

proper Oh Lord! that You show kindness and affection to me w
am dear to You like a son to his father and a friend to his friend.

Notes: You are to me all relatives put in one (father moth
etc) and so You should pardon all my lapses. *praṇamya* - men
salutation; *praṇidhāyakāyam* - bodily prostration; vocal
understood; seeking refuge is to be by thought, speech and actio
prasādayē - I seek your pardon. *īśamīḍyam* - the Lord, the prai
worthy; *aham*-sinner and offender as I am; *aham* followi
īśamīḍyam suggests that the supplicant acted as he pleas
unmindful of the Lord and did not praise but hated the praisewort
Lord. The claim for protection (forgiveness) is then put forth; yo
should forgive me as a father would forgive his erring son (*pitē
putram*) and you should bear with me as a friend would with h
friend (*sakhēva sakhyam*); you should forgive my faults as a de
(lover) does in the case of his beloved. (*priyaḥ priyāyaḥ); daīva*-M
Lord! You are my all and it is proper that you pardon me (*sōḍhu
arhasi*).

9. manōvākkāyaīranādikālapravṛtta ananta akṛtyakaraṇa kṛtyākaraṇa bhagavadapacāra bhāgavadapacāra asahyāpacārarūpa nānāvidhānantāpacārān ārabdhakāryān anārabdhakāryān kṛtān kriyamāṇam kariṣyamāṇāṃśca sarvān aśēṣataḥ kṣamasva /

9. Earlier (in this Gadya), the Ācārya sought the refuge of th
holy feet of Śrī (*Pirāṭṭi*) so that he may acquire confidence in th
chosen path (*prapatti* to the Lord) and a real taste for the goa
(*prāpyaruci*). Getting this prayer granted by the grace of *Pirāṭṭi*, h
proceeded to delineate the aspects of the Lord which make hi
approach the Lord, namely His lordship of the lower worlds and th
highest Land of Bliss, and the auspicious qualities which help th
supplicant such as *śīla* (naturally mixing with the lowly) an

saulabhya (accessibility). He then sought refuge in the Lord's feet with the recommendation (*puruṣākāra*) of śrī. He then quoted verses from the *purāṇās* and *itihāsas* (Gita in *mahābhārata*) conveying the same idea. He then renounced worldly relatives and possessions and sought the Lord as his All. With the thought ``this is not for me alone but for all *cētanās*'', he begged the Lord's pardon for conveying the *śaraṇāgati*. Thus far is the practical application of the first half of the *dvaya mantra*.

Now we get a commentary on the second (later) half of the *dvaya mantra*. Since the desired fruit cannot be obtained till the undesirables (obstacles to the goal) are removed, the *Ācārya* renders the meaning of the word *namaḥ*. He needs the removal of all obstacles starting with *dēhātmābhimāna* (mistaken identity of the body and the soul) and ending with the idea of `mine' in service to the Lord. This would become possible only if the results of all past actions (*karma*) are done away with. In his prayer (*Tiruviruttam)*, Śaṭhakōpa (Nammāḷavār) mentioned nescience (*avidyā*-ignorance) as the first obstacle. Rāmānuja mentions actions because lack of true knowledge (*ajñāna* - ignorance) leads to actions leading to bondage. *Śaṭhagōpa* mentioned *avidyā* first because the `I' arising from *dēhātmābhimāna* (identifying the soul with the body) threatens to ruin him. This is really a result of lack of true knowledge. Śrīrāmānuja however, has the obligation to the *darśana* (system of philosophy). The *māyāvādin* has it that salvation is the destruction of *avidyā* (ignorance); but the real obstacle to release is *karmā* and so the Ācārya mentions this first. Nammāḷvār started with the causes while Rāmānuja mentions the effects leading to samsāra (bondage).

Translation (9):- Oh, Lord! Please forgive totally all my sins without any exception, committed by thought, words and deeds

over time without a beginning (over limitless time); infinite in the shape of doing prohibited (by the śāsras) acts and not doing prescribed duties; offences towards the Lord (You), offences towards Your devotees, inexcusable offences committed being committed and yet to be committed (past, present and future) Please forgive all my offences (sins) without any remainder.

Notes on text 9:- *manōvākkāyaiḥ*- mind speech and body are the vehicles of *karma* (good and bad acts). They are the instruments which help realise or lose the Lord, *manayēvamanuṣyāṇāṃ kāraṇaṃ bhandhamōkṣayōḥ (Viṣṇupurāṇa)* (The mind is verily the cause of bondage (in samsāra) or release). *anādikālapravṛtta*-action extending over beginningless time; *ananta*-countless and immeasurable; in the form of - *akṛtyakaraṇa* - doing action prohibited in the *śāstrās; kṛtyākaraṇa* - not performing duties (action enjoined); *bhagavadapacāra* - sinning (offence) against the Lord; *bhāgavadapacāra*-sins against His devotees *asahyāpacāra*-unpardonable sins; *nānāvidha ananta apacārān* - diverse and in each category countless and infinite. We commit in one moment sins whose results cannot be wiped up (by suffering punishment) in 100,000 ages of Brahma (almost infinite time) *ārabdhakāryān* - actions which have started yielding results *anārabdhakāryān* - actions which get stored and are yet to yield results (The results of good and bad acts have to be enjoyed or suffered by the doer. All do not yield results immediately. Some (*prārabdhakarma*) yield earlier and other (*sāncitakarma*) in a delayed, phased manner in subsequent births too). *kṛtān* -done; *kriyāmāṇām* -being done; *kariṣyamāṇān* -yet to be done; acts past present and future; *sarvān* - only some have been mentioned; those which have not been mentioned are far too many; *aśēṣataḥ kṣamasva* - please pardon all my sins without any exception.

akṛatyakaraṇa - prohibited by *śāstrās* - like causing misery to nimals; stealing; telling lies; extolling the unworthy by the speech ıtended to extoll the Lord; eating things which should not be eaten nd so on. *kṛatyaakaraṇa* - not doing duties enjoined according to tation in life- *varṇāśramadharma*-due to laziness, disbelief, ndifference etc. *bhagavadapacāra* - thinking of the Lord *Nārāyaṇa*) equally with other gods like *Śiva*; considering His *vatārs* as mere ordinary being etc; trying to examine the material f which the *arcā* deity is made; trying to appropriate wealth to be sed in His worship-selling it away to others; *bhāgavadapacāra*- nsulting *śrī vaiṣṇavas* due to self-centred haughtiness, enmity owards His devotees caused by desire of wealth etc., making fun of ne handicapped; *asahyāpacāra* - not being able to bear the sight of ne well-being of the Lord and His devotees (like *Hiraṇyakaśipu*) ; ins against one's *acārya* belong to this class- that is, not acting in eeping with what was taught by him, teaching what was learnt rom him to the undeserving for small gains, not being friendly with o-disciples (class mates) due to jealousy and similar reasons. All ffences against the Lord's devotees are *asahya* (unpardonable). In he view of the Lord, offences against His devotees are npardonable; devotees would consider offences against Him as npardonable. Explaining why He did not accept the hospitality of *Duryōdhana, kṛaṣṇa* said, ``You hate the Pāṇḍavās. They are my very soul."

Rāvaṇa's behaviour to Sītā (caused by *kāma*) is *bhāgavadapacāra*. Hiraṇya's behaviour towards Prahlāda is *asahyāpacāra*; so also śiśupāla's behaviour to Kṛṣṇa. Note that the word ananta-countless and immeasurable is used twice-first in relation with ordinary offences- *akṛtyakaraṇa* and such and later with *bhāgavadapācāra* and the like.

10. anādikālapravṛttaṃ viparītajñānaṃ ātmaviṣayaṃ

kṛtsnajagadviṣayaṃ ca viparītavṛttaṃ cāśēṣaviṣayaṃ adyāpi vartamānaṃ vartiṣyamaānam ca sarvaṃ kṣamasva /

11. *madīyānādikarma pravāha pravṛttām bhagavatsvarūpatirōdhānakarīm viparītajñānajananīm svaviṣayāyāśca bhōgyabuddhērjananīm dēhēndriyatvēna bhōgyatvēna sūkṣmarupēṇa cāvasthitām daīvīm guṇamayīm māyāṃ dāsabhūtam ` śaraṇāgatōsmi tavāsmidāsaḥ iti vaktāraṃ māṃ tāraya /*

10. Earlier, the Ācārya begged pardon for actions transgressing the *śāstrās*. Here he begs pardon for his perversities. Actions referred to earlier (clause 9) relate to not performing prescribed duties and indulging in prohibited activities. Here pardon is requested for acts resulting from ignorance and perverse understanding.

Translation 10-Please pardon my ignorance and perverse understanding of the nature of the soul (*jīvātmā*) and the entire universe, over a period of time without a beginning. Pray pardon me for all perverse actions arising out of misconception about everything in the past, present and future.

Notes 10-*anādikālapravṛttam*- it did not happen suddenly one day; it is spread over infinite time the beginning of which cannot be traced; it looks as if it is associated with the very nature of the *ātman* (though it is really not and is surely acquired) because of the length of time. It is inferred to be acquired because it is washed off one day by the grace of the Lord. Perversity in knowlegde-*viparītajñāna*- conceiving one thing as another; like a rope as a snake; a piece of shell as silver. My misconception relates to the *ātman* and the universe. About the atman-identifying the ātman with the body; thinking *ātman* to be self-willed

(svatantra-not dependent on the Lord); taking the *ātman* to be subservient to others (than the Lord). In the case of the universe; Conceiving beings as man, animal, reptile, tree, plant ;and son on, unlike enlightened souls like Prahlāda who saw Hari Govinda in everything or every created thing as His form. It is this misconception which leads to perversity in action. In the case of the *ātman*, involving oneself in the welfare of the self (instead of leaving it to the Lord); in the case of the world, if one does a harm, to try to avenge it instead of taking it as the result of one's past *karma*. *adyāpi vartamānam*-present actions based on misconceptions (past is taken as mentioned); *vartiṣyamāṇaṃca*-also those yet to come; *sarvamkṣamasva*-being ignorant of all these, You the omniscient should recognise all and pardon me.

11. The ācārya repented his deeds and the ignorance which led to such deeds. Now he begs for the termination of the relationship with the body. Earlier he begged ``please forgive me''; now he begs ``please take me across (*tāraya*)- help me to shed this mundane body''. Our *karma* and ignorance are but unpleasant memories in Him and will get dissolved when He forgives. The body cannot be destroyed as the matter (*prakṛti*) which it is composed is eternal. Only the relationship-the apparently eternal union with it-has to be snapped; hence the request for snapping the ties. All he needs is to be lifted up. He does not want to destroy the Lord's property (*prakṛti* of which the body is made of). He prays only for complete separation from it. The true nature of the soul should shine forth. This would be possible only if the link with the body is done away. The true nature is in fact completeiy hidden by the body. Milk and water cannot be seen separate from each other when mixed. Only certain appliances (like the traditional bird

hamsa) can separate the milk from the water; so also the all-powerful Lord alone can separate the *ātman* completely from the body; otherwise it is in a state of ruin. *mamamāyāduratyayā*-this *prakṛti* which is Mine cannot be crossed; *māmēvayē prapadyantē māyāmētamtarantitē*- only those who seek me as their sole refuge will be able to get across this. (*Gīta* 7-14): Since He declares that He alone has to be sought to get one away from it (*prakṛtisabandham*), the Ācārya begs Him for the same. The *cūrṇikā* is concerned mainly with describing all the effects of *prakṛti* (body).

Notes: *anādikarmapravāna pravṛttān*- caused by deeds done over time without a beginning; *mayā*-by me and not due to others; not a favour from the Lord; this has been acquired solely by me. What is the result? *bhagavat svarūpa tirōdānakarīm*- it spreads a veil over Him, my natural master-hiding the natural relationship. He is the consort and Lord of śrī, the *Supreme Puruṣa*, the abode of all auspicious qualities, Lord of the eternally awakened souls (*nityasūris*), Lord (master) of the eternal world (*paramapada*) and the ever changing world of sport (*līlāvibhūti*). But the *kudṛṣṭi*-the *māyāvādin* (the misinterpreter of the *sruti*-the exponent of a false world) has it that there is only the Brahman which is pure consciousness devoid of any quality or attribute and all else is false (non-existent). The *bhēdābhēdavādin* has' it that *cit*, and *acit* and *īśvara* all together constitute a single whole but denies that *īśvara* is the posessor of the other two. The *sānkyas* have it that the *jīva* is the doer of deeds and these yield results enjoyed by the doer; what then is the need for an *īśvara* ? They deny the existence of *īśvara*. These distortions are the outcome of the hiding (casting a veil over) the Lord by his *māyā*-the *prakṛti*. The link with the body causes all this.

viparītajñāna- prakṛti (body) does not only hide, but produces verse conception; identifying with the *ātman* what is patently not *an*; the feeling that the body is the *ātman; prakṛti* covers not y the nature of one's self but also that of the Supreme Self. Only body appears to exist; there is only self-government (by the *an* and not by God). *svaviśaya ya śca bhōgyabuddhērjananīṃ*-self-government is only an empire of thieves and scoundrels and lts in the enjoyment of objects which yield pleasure to the y-smell, taste sound etc. as the summum bonum of life. *ēndriyatvēna bhōgyatvēna sūkṣmarūpēṇa ca avasthitām*-subject ıe fourfold changes-by the base of enjoyment, the body; by the ruments of enjoyments, the organs; by the feelings like sound, ll and so on; and by the root of all these, the subtle *prakṛti*, *īm*-aid to your (*dēva's*) sport; *guṇamayīm*-full with the efold qualities of *satva, rajas* and *tamas*; this admixture is the basis of *prakṛti* of the bodies acquired by *jīvas*.

māyām-capable of producing diverse effects and therefore ed *māya* (illusion); wonderful because of the different changes undergoes; presenting diverse objects of enjoyment, idoscopic as it were; *māmtāraya*-I am caught up with *prakṛti* se capabalities have been enumerated; please get me across its grip. (Having descrribed the cruel effects of the body ch is a manifestation of *prakṛti*, the supplicant prays for verance from the association).

From what follows, the Commer tator suggests: The Lord ıs to ask- ``On what basis do you make this request? In what do you deserve this? What is the merit you have acquired?". supplicant replies ``Do I claim any merit? (no); though I have bad deeds over long period of time, though I have been ped in ignorance thinking that the body is the *ātman*, though

immersed in the pleasures of the senses; if the nature of the Self is examined, it turns out to be solely Yours, totally unrelated to others; I am Your servant (*dāsabhūtam). māmtāraya-* means get me across; *dāsabhūtam* qualifies *mām.* The Lord seems to ask, ``all are my *dāsas*, it is a common feature; what special merit can you claim?" The supplicant replies-*śaraṇāgatōsmi, tavāsmidāsa itivaktāram mām*-I who submit; ``I am a *śaraṇāgata*, I am Yours Your servant." These two epithets *(1) dāsabhūtam (2 śaraṇāgatōsmi...vaktāram* qualify *mām.* I realise I am by nature Yours. I declare that I have sought You as my sole means of deliverance and my sole goal. I declare that I am solely Yours and not in the least of any others. *tāraya*-pray believe what I submit and get me across from the ties with the body.

12. *tēṣaṃ jñānī nityayuktaḥ ēka bhaktirviśiṣyatē I*
priyō hi jñāninōtyarthamahaṃ sa ca mama priyaḥ II

udārāssarva ēvaītē jñānī tvātmaiva mē matam I
āsthitassa hi yuktātmā māmēvānuttamāṃ gatim II
bahūnāṃ janmanāmantē jñānavānmāṃ prapadyatē I
vāsudēvāḥ sarvamiti sāmahātmā sādurlabhāḥ II
iti slōkatrayōdita jñāninaṃ māṃ kurūṣva II

13. *puruṣassa paraḥ pārtha ! bhaktya labhyastvananyayā I*
bhakyā tvananyayā śakyaḥ Imadbhaktiṃ labhatē parām I
iti sthānatrayōdita parabhaktiyuktaṃ māṃ kuruṣva II

14. *parabhakti parajñāna paramabhaktēka svabhāvaṃ māṃ kurūṣva II*

12. These three verses constitute verses 17, 18 and 19 of chapter 7 of the *Bhagavadgītā.* The Ācārya cites these three verses and prays for the *jñāna* (knowledge) which takes the form of *bhakti* (devotion). Earlier, the *curṇikas* expatiated the meaning of the word

naḥ. The meaning of *namaḥ* is the removal of obstacles *ōdhi*). This is not enough; he needs to be accepted in service *ṅkarya*) to the Lord; this is the highest bliss. Equally dear with *nkarya* is intense devotion in its three stages of *parabhakti, ājñāna* and paramabhakti which follow into the Land of Bliss . Wishing to attain this intense devotion the *Ācārya* prays for *na* that is *bhakti* (knowledge which is devotion; *bhaktiścajñāna ēṣaḥ*) which is an end in itself and not aimed at any other fruit. s *jñāna* is preliminary to the intense devotion mentioned earlier is prayed for in terms of the gītā verses (7-17, 18 and 19).

Translation : (Śrīkṛṣṇa divides his devotees into four classes ording to the fruit wished for. Two are after wealth; the third is r self-enjoyment or *kaivalya*; the fourth, the *jñāni* is after lisation of the Lord). Among them (four types of devotees) the e man (*jñāni*) being always attached to Me, and also gle-minded in his devotion, is the best. I am extremely dear to *jñāni* and he too is dear to Me.

All these (the four) are generous (or magnanimous) in that y worship Me alone for the desired end; but My own conviction that the *jñāni* is My very soul. With dedication he is devoted clusively to Me as his highest goal.

At the end of many births, the wise man (*jñāni*) resorts to Me, ding that *vāsudēva* is (I am) his all (support, sustenance and asure); this high - souled *(mahātmā* - whose greatness is beyond derstanding) is extremely rare to find (very hard to come by)

Oh Lord ! Please transform me into a jñāni who is described the three verses (quoted).

Comments : (1) Among the wealth-seeker, self-seeker and seeker of the Lord, the *jñāni* (seeker of the Lord) is superior.

His superiority stems from his being *nityayukta* and *aikabhakti*. *nityayukta* is one who, unlike a person who seeks Me (Kṛṣṇa) for some end and leaves Me when he has gained his end, seeks Me as his desired goal; *aikabhakti* is being devoted solely to Me as his cherished fruit unlike one who loves a fruit and loves Me for the sake of gaining that fruit (end or goal). *priyōhi jñāninaḥ atyarthamaham*- I am extremely dear to the jñāni. His love towards Me is beyond words. *saca mamapriyaḥ* - he is also dear to Me. The Lord describes the *jñāni's* love to Himself as immense and His love as less. Why does He say so ? Is His love towards the devotee really lesser than the devotee's towards Him ? Each one's love is contained by his size. The devotee (*jīvan*) is atomic while the Lord is all encompassing (pervasive). Rendering water in a small pit muddy (by stirring it up) is not the same as rendering the ocean muddy. Even so, His affection for the devotee is such that Kṛṣṇa feels, 'What is My affection in comparison to his ? The devotee's affection is such that it produces fears in him (about the safety of his beloved Lord) which even the all powerful Lord cannot allay. This also may be the reason for His feeling that the devotee's love is greater.

(2) *udārāssarva* - All those who desire something and do not seek to get it from lesser gods or men, but seek it from Me (kṛṣṇa) are generous (noble, magnanimous). They afford opportunity to Me to give generously. Among those who seek fulfilment of desires from Me, the *jñāni* is different (superior). What is this difference ? He is my very soul. He supports Me. The *avadhāraṇa* (emphasis) *aiva* in *ātmaiva* means that the *jñāni* is His support (*dhāraka*) not temporarily but at all times. It is but proper that a *cētana (jīva)* who has realised knowledge of himself to deem *iśvara* as his support, sustenance and pleasure. What kṛṣṇa says here is contrary. If any

raises this doubt, the answer is clear (*mē matam*) - let anybody ık anyway; this is My conviction. *anuttamāmgatim*-he holds y Me as his highest goal, finding it impossible to support ıself without me. *yuktātmā* - united (with Me); *asthitaḥ sahi* - his ughts are even in this manner (mentally united with Me always).

(3) *bahunām janmanāmāntē* - who ever has worshipped Me ne over many *janmas* (lives), and in the end with Me as the sole ect of his knowledge, *mām*-me, *vāsudēvassarvam-vāsudēva* is He is my wealth, my beloved consort, children and so on; my ther, father, brother, resting place, refuge and my well-wisher; ṣṇa is all (wealth, relatives etc., which have to be abandoned - , abandoning these, kṛṣṇa is sought as all in their place). *ıpadyatē* - seeks; holds steadfastly. *samahātmā*-he is infinitely eat. There is none to equal him; even I cannot equal him. *durlabhaḥ* - his equal cannot be found in this world or in other rlds, even in *paramapada* the supreme Land. Such a person ıose mind is clear even in this land capable of confusing the most ırned, cannot be found either here (this world) nor there (My rld) because such a person is very rare. I can only wish for such soul; the wish will not be fulfilled.

iti - in this manner - *ślōkatrayōdita* - as delineated in the three ınzas; *jñāninam māmkurūṣva* - make me one possessed with such ıowledge (devotion). In the first verse He said, ``the *jñāni* is very ar to me", in the second, ``He is My support"; Both these will ve meaning only if such a person can be found. In the third verse, e says ``it is near impossible to find such a one in the first stance".

13. Earlier the Ācārya prayed for knowledge in the form of evotion which is preliminary to intense devotion in its three

stages. Here he prays for intense devotion in its three stages whic leads to the goal of *kaiṅkarya* (service to the Lord).

Comments : - *purūṣaḥsaparaḥ .....(Gītā* 8-22), *bhaky labhyāstu ananyayā* 16-54; *mad-bhaktim labhatē parām (18-54 Parabhakti* is continuous uninterrupted meditation with love an affection. This leads to *parajñāna* - mental vision of the Lord and t *paramabhakti* - state of not being able to sustain a moment withou Him. The prayer here is. ``Please make me devoted with *parabhatk* as referred to in the three places in the *Gītā* cited. The prayer is fo the first stage. This will lead to the second and third stages in turn.

14. Comments : *parabhakti - parajñāna - paramabhatki* Please make me eternally of the very nature of these three stages o *bhakti.* These are not sought, as means to attain the goal of service but as only aids to service. Service without intense love is lifeless He has sought the Lord as his sole means which does not look fo any aid. So he does not resort to *bhakti* as a means but only as a aid to make service meaningful. Even in the Land of Bliss *parajñāna* and *paramabhakti* have to be prayed for. The experienc there is such that though it may go on for ever, the aspect experienced are but a very small part of the unexperienced.

15. *parabhakti parajñāna paramabhaktikṛta paripūṃānavarata nityaviśadatamānanyaprayōjana anavadhikātiśayapriya bhagavadanubhavōhaṃ tathāvidhabhagavadanubhavajanita anuavadhikātiśyaprītikārita aśēṣavasthōcita aśēṣaśēṣataiika ratirūpa nityakiṅkarō bhavāni /*

16. *ēvaṃbhūtamatkaiṅkarya prāpyupāyatayāvaklpta samastavastuvihīnōpi anantatadvirōdhipāpākrāntōpi. anantamadapacārayutkōpi. anantamadīyāpacāra yuktōpi. anantamasahyapacārayuktōpi.*

ētatkāryakāraṇabhūtānādiviparītāhaṅkāra vimūḍhātmasvabhāvōpi, ētadubhayakāryakāraṇabhūtānādi viparītavāsanā saṃbaddhōpi.
ētadanuguṇaprakṛtiviśēṣasaṃbaddhōpi ētanmūlādhyātmika ādhibhautika ādhidaivika sukhaḥduḥkha taddhētuta ditarōpēkṣaṇīya viṣayānubhavajñānasaṅkōca rūpa maccaraṇāravindayugalaikāntika ātyantika parabhaktiparajñānaparamabhaktivighnapratihatōpi. ēna kēnāpi prakārēṇa dvayavaktā tvaṃ kēvalaṃ madīyayaiva dayayā niḥśēṣavinaṣṭa sahētuka maccaraṇāravindayugalaikāntika ātyantikaparabhakti parajñānaparamabhaktivighnāḥ matprasādalabdha maccaraṇāravindayugalaikāntika atyantikaparabhaktiparajñānaparamabhaktiḥ matprasādādēva sākṣātkṛta yathāvasthita matsvarūparūpaguṇavibhūti līlōpakaraṇavistāraḥ aparōkṣasiddhamanniyāmyatā maddā syaikasvabhāvātmasvarūpaḥ, madēkānubhavaḥ, maddāsyaikapriyaḥ, paripūrṇa anavaratanityaviśadatama ananyaprayōjana anavadhikātiśayapriya madanubhavastvaṃ. tathāvidhamadanubhavajanita anavadhikātiśayapritikārita aśēṣāvasthōcita aśēṣaśēṣataika ratirūpa nityakiṅkarō bhava ||

16. ēvaṃ bhūtōsi ||

15. In the second *curṇika* addressed to Śrīdēvi, the Ācārya talked in detail about the nature of the service resulting from deep devotion - *parabhakti* etc., Is it not repetition to talk in the same vein here (in this *cūrṇika*) also? The answer to this question is - it is not necessarily so. There, with the intention of seeking Śrīdēvi's blessings to develop in himself a taste for the service, he referred to the nature of the service. Having taken refuge at the feet of the Lord with devotion (with the blessings of śrī) the ācārya actually begs the Lord to be accepted in service.

Translation : I beg that I be accepted as Your eternal servan (engaged in uninterrupted service to You). Having enjoyed (th blissful) experience of the Lord produced by (resulting from devotion in its stages of *parabhakti, parajñāna* and *paramabhakti*, a experience which is the ultimate desire beyond which there i nothing further to be desired an end in itself, eternal, uninterrupted full and clear, it urges me to perform service in all forms and unde all circumstances (in privacy and in public); this urge in turn arise out of unlimited love and devotion to You, resulting from th experience referred to.

Comments : 15. *parabhakti ..... kṛta* - The experience of th Lord is a consequence of devotion. *paripurṇa* - enjoying His nature divine form, His vast possessions all at the same time; *anavarata* without interruption - in other words without admixture of anythin else (other than the Lord); *nitya* - eternal, as long as the *ātma* lasts *viśadatama* - the experience arising from *paramabhakti ananyaprayōjana*- the experience is so sweet in itself that even it results - love towards the Lord and urge to service resultin therefrom may be disregarded; *anavadhikātiśaya bhagavadanubhavōham* - I whose experience is limitless and mos wonderful (in bliss); *tathā vidha bhagavadanubhāvajanita prīti* love born out of the blissful experience - love that is immeasurabl and exciting; *kārita aśēṣāvasthōcita* - urged by that love an desirable under all conditions; *aśēṣaśēṣataikaratirūpa* personification of eagerness to be of service in all forms; *nity kinkarōbhavāni* - I wish to be accepted as your eternal servant; (o alternately) I wish to be accepted as a servant in Your Land o Eternal Bliss from where there is no return.

16. So far we have had an extensive (practical) commentar of the *dvayam*. Now on, the great Lord (Śrīranganātha) out of th

eat pleasure and love (caused by hearing what the Ācārya said) eats these words and gladdens the heart of the Ācārya saying, "I pleased to grant that all your wishes be fulfilled in the fullest easure``. Here the Commentator narrates an incident: Hearing the t of this Gadya, Ēmbār, an intimate disciple, asked, 'How are we believe that the great Lord was pleased to tell you all this ?" mpērumānār (Rāmānuja) replied, "These are words which he ade me utter after having shown his quality of miscibility (the gh mixing with the low) like a fruit in the hand. So, nothing nds in the way of believing that these are His own words``. The t of the Śaraṇāgati Gadyam are the words expressed by the Lord he assurance He gave.

Translation : 16- (All possible shortcomings on the part of the pplicant are listed and the assurance of the Lord is that the rmer's prayer is granted despite the shortcomings purely by His ercy). Eventhough you might not have followed the paths escribed in the scriptures for attaining the desired fruit of service o Me); eventhough your immense load of sins may obstruct your llowing the spiritual paths; eventhough you may have (done) tions which have displeased me very much; though you may have curred the extreme displeasure of My devotees (by your acts); ough you may have indulged in unpardonable sins; eventhough our essential nature (*ātmasvārupa*) may be veiled by a eginningless (age-old) perverse *ahankāra* (feeling of I and mine) ausing and resulting in these sins which keep growing; even ough you may be steeped in age-old perverse impressions gathered from previous births) which cause and result in the twin eatures - *ahankāra* and *apacāra* (displeasing acts); eventhough you ay be tightly bound to matter (*prakṛti* - characterised by the reefold qualities of *satva*, *rajas* and *tamas*) which lead you to

ahamkāra and *apacāra*; eventhough you may suffer from obstruction to the three stages of total devotion (*parabhakti* etc., constantly directed solely towards My lotus - like feet; obstructions resulting from connection with the body (*prakṛti*) in the form of the three sorrows (*ādhyātmika*, *ādhibhautika* and *ādhidaivika*), pleasure and pain resulting from material experiences which deserve to be rejected and the limitation of knowledge;

(despite all these shortcomings), you, who have somehow or other (in some form) uttered the *dvayamantra*,

having, purely by My grace, got totally rid of all obstructions to the three-stage devotion (*parabhakti* etc.,) directed for ever at My lotus - like feet

having developed, by my blessing, the three stage devotion at my lotus like feet,

having, by my blessing, realised (fully comprehended), My essential nature, My divine form, My auspicious qualities, My worlds of sport and of bliss in all their extensiveness;

having comprehended the real nature of the self (yourself) as solely Mine and totally subject to My command (will), wishing the enjoyment of only Myself, keen in being of service only to Me;

being possessed of total and uninterrupted experience which is always pleasing, clear and an end in itself;

You will ever be a servant of Mine, pleased in performing loving service in all forms, at all times and under all conditions, urged by the immense pleasure resulting from your experience of Myself.

17. (I confirm that) you have become My servant (you have been accepted in My service) as described above.

Comments : 16. *ēvambhūtamatkaiṅkaryaprāpti* - in order to

get the benefit of service to Me; upāyatayā avaklpta-karma, jñāna *and* bhakti *mentioned in the* vēdānta as means (to the end mentioned), samastavastu vihīnōpi - eventhough you may be bereft of those qualifications (adjuncts) for the means mentioned namely; a knowledge of the true nature of the self (jīva) and Superself (para), being established in duties enjoined for caste and station (varṇa *and* āśrama), personal qualities of modesty and the like; ananta madapacārayuktōpi - not only not having the adjuncts, but also steeped in immense sin hostile to gaining the qualifications mentioned; ananta tadvirōdhī pāpākrantōpi - not only that, but also incurred My immense displeasure by your past actions and attitudes towards Me; ananta madīyāpacārayuktōpi-similarly towards My devotees; ananta asahyāpacārayuktōpi - possessed of (My) displeasure caused by immeasurable and unreasoning hostility towards Me and My devotees which cannot be pardoned; ētadkāryakāraṇabhūta anādi viparītāhamkāra - beginningless perverse I-ness, which causes and results in all the sins enumerated. viparītāhankāra means : the perception of I (and mine) in what is clearly not I. This perception is due to sins; sins result from the mistaken identification of the ātman with the body. While the I (jīvātman) is by nature knowledge (jñāna) and bliss (ānanda), entirely different from prakṛti (of which the body is made), identification of the self-I with prakṛti which by nature is misery, ignorance (cannot know itself), ever subject to change (in form) is truly due to sin and its effect. The fault arising from this wrong perception is - vimūḍhātma svabhāvōpi - though your true nature of subservience to Me is veiled due to sins; ētadubhaya kārya kāraṇa bhūta anādiviparīta vāsanā sambaddhōpi - though you may be bound by undesirable impressions resulting from your sins and ahaṃkāra; ētadanuguṇaprakṛti viśēṣasambaddhōpi - though you may be strongly and inseparably bound to prakṛti; ētanmūla

ādhyātmika ādhibhautika ādhidaivika - the three sorrows resulting from bondage with prakṛti, ādhyātmika - the source and the disease; source - mental-desire, anger, fear, hostility, greed and sorrow and their products - worry, jealousy, irritation, and so on; diseases of the body-headache, fever, defects of the limbs, malfunctions of organs and so on; ādhibhautika - sorrow caused by other living beings - animals, birds, reptiles, men, rākṣasas, ghosts and so on; ādhidaivika - sorrow from natural causes like heat, cold, rain, floods, storms lightning and so on. sukhadukhaḥ ētat hētuḥ - pleasure and pain and their causes.

The causes are examined - *taditara upēkṣaṇīya viśaya* - desirable and undesirable experiences of oneself; friends, foes and others; desire causes pleasure if fulfilled;displeasure if unfulfilled; so also to friends; the opposite effect in the case of enemies; one is indifferent to pleasures and pains experienced by others. *anubhava jñāna sankōcarūpa* - such experience in case of self, friends foes and others shows itself in abridging true knowledge; devotion based on such knowledge (ignorance) is stunted by material experiences: this is specifically spelled out. *maccaraṇāravinda yugala ēkāntikātyantika parabhakti parajñāna paramabhakti vighna pratihatōpi* - though you might have been steeped in material experiences which obstruct singleminded and everlasting devotion directed at My very desirable feet. Thus all shortcomings obstructing the desired end have been enumerated. Despite all these, *ēnakēnāpi prakārēṇa dvayavaktā* - uttered the *dvaya* - in some way or other; the essential point is that the *dvayam* has to be pronounced; no formality is needed sincerely or insincerely, patiently or impatiently (expecting result with patience till it is granted or eagerly awaiting immediate results) with or without fully understanding its import; no precondition is set; only it should not

other mantras; it is not enough if it is one of the *vyāpakamantras* dicating the all pervasiveness of the Lord-mantras based on the mes *viṣṇu, vāsudēva* and *nārāyaṇa*); not even the *tirumantra ārāyaṇa mantra* which is superior to the other two); it should be e whole of the *dvayam* in its two sections, the first seeking the rd's feet as refuge and the second seeking service at the feet of e Divine Couple, clearly stating the means and the end. The *āyam* should afford the resting place *tvam* - You who have ered the sacred formula;

kēvalam madīyayā ēvadayayāniśśēṣa vinaṣṭa sahētuka - lely because of your utterance of the *dvayamantra*, My grace has wn, and over-flowing the bunds, has destroyed, the underlying sis (feeling of I-ness, perverse tastes, relation to material ssessions and so on), completely, leaving nothing. What has been stroyed ? *maccaraṇāravinda yugaḷa ēkāntikātyantika parabhakti rajñāna paramabhaktivighnaḥ* - You have the obstacles already tailed standing as a wall between My most enjoyable (desirable) et and your devotion solely directed towards Me (feet are presentative of the entire person) removed. Would the mere moval of obstacles be enough ? No; His grace is needed. So He ys, *`mataprasāda labdha'*. You will have all the obstacles moved, and devotion generated by My grace. Not only this; there more-*matprasādādēva*-solely by my grace. The *ēva* (solely), dicates that the flow of the grace is unaided by any other agency. nly the Lord is needed to grant it. *sākṣātkṛta*-comprehended, fully alised, *yathāvasthita* - realised as it is; is there a compre ·nsion herwise ? Yes; it is possible; it is written in the *śruti-vāruṇī hārgava vidyā* (*Bhṛgu*, son of *Varuṇa*, asks his father to teach him *ahman*; the father commands the son ``go and perform *tapas* - editate". The son is not able to comprehend *brāmhan* even by

repeated effort on his part. He has to be led step by step)-Unlike that, here the realisation comes by His grace and this has to be full and true. What is it that has been realised ? *mat svarūparūpa guṇa vibhūti līlō pakaraṇavistāraḥ* - My essential nature, My divine form, My auspicious qualities, My immense wealth, My world of sport and of bliss in all its extensiveness, *aparōkṣasidhaḥ* - not by hearing of it or by thinking of it- by actually seeing; *manniyāmyatā ma dāsyaikasvabhāva ātmasvarūpaḥ* - seeing the essential nature of yourself (*ātmasvarūpa*) as solely subservient to Me (*matdāsyaika*) and subject solely to my command (*manniyāmyādaika*). If actual realisation comes, it is plain as day that the self is subsurvient to Him (solely His) and subject to His will.

madēkānubhavaḥ - If realisation dawns, it will not be without His becoming the subject - matter of experience. If the nature of the self is clear (unclouded) it will certainly go to the realisation in exactness - the total subservience - *atyantapāratanatryā* - to His will to be used as He pleased. Unlike in *kaivalya - ātmānubhava*, you (the self) will have only Me (super-self) as the subject of experience; the *ēva* only differentiates the self (person) whose experiences are for his pleasure (not totally for the pleasure of the Lord). The experience of the Lord for one's own pleasure is no different from the experience of one's self. The experience of the Lord - service to Him is a pleasurable experience no doubt; but the self should not appropriate to itself any of the pleasure; the pleasure should be solely that of the Lord; the self may feel pleased that the Lord has been pleased and feel happy. What is conveyed by this is; in seeing (comprehending) the self, it is not enough if one sees He is my Lord; if one sees truly 'I am His', then only He becomes the subject of our experience. The authority in this regard is the vedic text *ahamannam* (I am the [illegible]od); but it is not only as food; the

consciousness of the self should also serve its purpose; ``I am the eater of the food'' (*ahamannadaḥ*), says the *śruti*; the self (*cētana*) is pleased in the experience; the experience is not purposeful without this pleasure of witnessing the Lord's happiness.

mat dāsyaika priyaḥ - the experience does not end in itself; the words of Śaṭhagōpa ``being close to Him for time without end'' (tiruvaimōḷi 3-3-1) is followed by ``we should render flawless service''. The same Nammāḷvār has defined the nature of the self by the words : ``Having borne your superior lotus-like feet on my head, I will not even think of blissful salvation - *mōkṣa*,'' Service results from love born out of the experience. The emphasis is *dāsyaika* (only in His service) shows that any independent pleasure for the self is stained by *ahankāra* (I-ness) which is most undesirable. ''You have (addressing the devotee) service unto Me as your sole aim'', *paripurṇa anavarata nityaviśadatama ananyaprayōjana anavadhikātiśaya priyamadanubhavastvaṃ*, - complete and total in itself, without even momentary interruption, eternal (continuous), as clear as a direct vision, without any other end (other than being of service), an experience which is far more elevating than even the enjoyment of the four-faced (in Satyaloka) Brahma - Your experience of Me (service unto Me) is such.

tathāvidha madanubhavajanita anavadhikātiśaya prītikārita - service induced by intense (wonderfully deep) devotion born out of your experience of Me in the manner aforesaid; *aśēṣāvasthōcita aśēṣaśēṣataika karatirūpa* - favourable under all circumstances, the very personification of the urge to do all kinds of service to Me; *nityakinkarōbhava* - you will be ever (eternally) My servant. You have been accepted as a permanent servant of Mine.

17. ''You have come to be accepted in my service as detailed already'', that is - having become totally rid of the self and of all

sins causing My displeasure, you have attained the three-stage devotion; you have realised (comprehended) My nature, My form, My immense wealth; having a clear conception of the self you have solely Me as the object of your experiences; you are devoted to being of service to Me; your experience of Me is total and blissful ! Your eternal service is the result of devotion born of the divine experience" When the Lord said all this, the *Ācārya* wondered what the basis for all this blessing was; it struck him that the mere utterance of the *dvayam* resulted in all this blessing, and the `*ēvaṃbhūtōsi*' spelt out by the Lord.

18. ādhyātmika ādhibhautika adhidaivika dukhaḥ
vighnagandharahitastvaṃ dvayamarthānusandhānēnasaha
sadā ēvaṃ vaktā yavaccarīrapātaṃ atraiva śrīrangē
sukhamāsva ॥

Translation : Freed from all traces of obstacles and miseries resulting from association with the body in the form of *ādhyātmika*, *ādhibhautika* and *ādhidaivika* varieties, you shall live happily here in *Śrīrangam*, till your body does fall, repeating the *dvāyamantra* constantly in this manner along with its full purport.

Comments - 18. The Lord said ``*nitya kinkarōbhava*'' implying that the service would sustain the devotee. The basis for this grant of bliss is the chanting of the *dvayam*. "What a wonder ?`` feels the devotee. "What is there to wonder about ? there is nothing to lack (about *dvayam*)`` says the Lord. "Can mere mention grant this immense fruit?`` the devotee repeats. "You have seen the result, Should I assure you again?You have come to be accepted ? Your wishes have been granted in full. You may engage yourself in service here with this body just as in the Land of Bliss - *paramapada*``. śrī Rāmānuja pleads; ``This body of mine is subject to the threefold miseries !. I do not know how long it would last; I am not sure about the best place to live; how then do you suggest

t I do not lack anything ?" The Lord answers; "O! this is your ubt. I will detail how it will work out``.

ādhyātmika ādhibhautika ādhidaivika duḥkhavighna ndhara hitasvam - You shall get on without even a trace of stacles arising out of the pain caused by the three-fold miseries. e devotee asks, "how can that be with this mundane body ?`` The rd says," *tvam*-you. You are exceptional. What prevents you m living in the manner aforesaid ?`` The idea is - time is running t fast; the results of *karma* are wearing out; the goal is coming arer; thinking thus, feeling the immensity of the fruit you are ortly to get, do not mind the troubles due to mundane existence. is is just like the fast immediately preceding the crowning (of a ng) "If that be so, what shall I do as long as I live with this dy?`` The devotee asks again.

dvayam arthānusandhānēna saha - meditate on the meaning the *dvayam*, as your constant companion- "Distinct and far from e people of the land`` (Tiruvaimōḷi 10-6-2)- ``quite apart from the orldly people, distant from them in intense longing for My sevice, eling 'I have reached *Nārāyaṇa* (10-6-2) and surrendering all to e". To such a person the meditation on the meaning of *dvayam* ill be the lasting friend. Earlier He said *dvayavaktā*- chanting the xt of *dvayam*; now he says *dvayam arthānusandhānēna saha*; the xt is not enough to beget His grace; the meditation on its meaning needed to pass time purposefully.

sadā ēvam vaktā : - *ēvam* - in this manner. Earlier, the master nveyed this surrender in three ways; first in his own words; cond in the words of the earlier masters; third time in the words f the *itihāsas* and *purāṇās* - *ēvam* emphasises the manner in which e master conveyed his surrender first. Irrespective of the number f times and the different words, he can repeatedly surrender only

unto the Lord; there is no other go. The surrender is only to gain His grace; that is gained through this (Rāmānuja's own words in the *Gadya*) - *ēvam vaktā* - not mentally but in words which indicate the overflow of the mental experience; *dvayam arthānusandhāhēna saha ēvam vaktā* - pronouncing these words (as in this *Gadya*) you have expounded the *dvayam*; Is it enough if it is but once ? Obviously not. *sadā*- constantly. Why so ? Because the mind is apt to think of other means and ends, constant meditation would shut them out. The self is associated with the body and also with the Lord. The association with the body may lead the self into objects other than spiritual; the association with the Lord, into matters in keeping with the true nature of the self. In the present case, the devotee, fearing straying into other objects, has sought out the Lord; he has dissociated himself from the other pursuits; yet the goal of service in the Land of Bliss appears to be far away; the Lord says "*sadā* - constantly`` so that the devotee's time is well-spent in meditating constantly on the meaning of the *dvayam*.

To remove the doubt as to when this existence is to terminate, the Lord says *yāvaccarīrapātaṃ* - till this body is cast off. What is the idea behind this question - "When?`` It is not due to any doubt of the fruition of other means to the End; not even the end of the experience of the fruits of action (*karma*) as in the case of the *upāsaka* (who follows a prescribed path like *bhakti yōga*) who keeps inviting death as a favoured guest, having completed their set task (*upāsana*). He has no association with other paths. Then, has not the āḷvārs s said "He who grants *vaīkunṇṭha* as soon as death occurs`` (Tiruvāy mōḷi 9-10). He asks "when ?`` because he is itching for the fruit of realising the Lord; even a short while extends into a long wait; the chosen path does not brook delay in fruition hence the question 'when?'. The devotee is eager; the chosen path

surrender) is flawless, then the present existence is solely due to is will. So he persists in asking Him. The Lord replies - "the delay due to your body (your having to live with it); you need not wait or the total consumption of all *karma* (the results thereof); it is fast n the decrease; things are on the move and the goal is coming earer``.

The devotee pleads: "existence in this world of ignorance is bearable; you who have set a time limit, should also guide me as where I should pass the time``. The Lord commands: *atraiva* - re itself; *śrīrangē* - in this *Śrīrangaṃ*; it is different from the orld of *samsāra*; it is different from the eternal World of Bliss; it truly a third world in itself; you live happily in this third world of ine - *Śrīrangam*. You are different from the *samsārins* of this orld; you are yet to join the *nityas* and *muktas* of the other world aikuṇṭha). This is the best place for you to live in. To you who perience the Lord (Me) even with a hostile body, there is no ual. Similarly, all the worlds are not comparable to this place here I am prostrate neglecting My Land of Bliss. *sukhamāsva* - u are verily like a released soul; live happily here in *śrīrangam*.

This 18th clause is an utterance of the Lord in reply to rāmānuja's fear of life in this world which is apt to destroy or veil e knowledge and generate darkness (ignorance) and steep one in nsāra.

To the *prapanna* (one who surrenders) there is a pre-*prapatti* l a post-*prapatti* state. The pre-*prapatti* features have been ailed elaborately so far. The post - *prapatti* state is now detailed. w should one behave at the time of shedding the body ? When es one obtain the supreme goal ? These questions are answered e. These are uttered by the Lord.

19. *śarīrapātasamayē tu kēvalaṃ madīyayaiva dayayā*
atiprabuddhaḥ māmēvāvalōkayan
apracyutapūrvasaṃkāramanōrathaḥ jīrṇamiva vastram
sukhēnēmāṃ prakṛtiṃsthūlasūkṣmarūpāṃ visṛjya-
tadānīmēva
matprasādalabdhamaccaraṇāravindayugalaikāntika
ātyantikaparabhaktiparajñānaparamabhaktikṛta paripūrṇa
anavaratanityaviśadatamānanya prayōjana
anavadhikātiśayapriyamadanubhavastvaṃ
tathāvidhamadanubhavajānita anavadhikātiśayaprīṭikārita
aśēṣāvasthōcita aśēṣaśēṣataika ratirūpa nityakinkarō
bhaviṣyasi ॥

20. *mā tē bhūdatra saṃśayaḥ ॥*

21. *anṛtaṃ nōktapūrvaṃ mē nacavakṣyē kadācanā ।*
rāmōdvirnābhi bhāṣatē । sakṛdēva prapannāya tavāsmīti ca
yācatē ।
abhayam sarvabhūtēbhyō dadāmyētad vrataṃ mama ॥
sarvadharmān parityajya māmēkaṃ śaraṇaṃ vraja ।
ahaṃ tvā sarvapāpēbhyō mōkṣayiṣyāmi māśucaḥ ॥
iti mayaivahyuktam

22. *atastvaṃ tava tattvatō madjñānadarśana prāptiṣu*
nissaṃśayassukhamāsva ॥

23. *antyakālē smṛtiryātu tava kaiṅkaryakāritā ।*
tāmēnāṃ bhagavannadya kriyamāṇāṃ kṛruṣva mē ॥
॥ iti śaraṇāgati gadyaṃ samāptam ॥

Text : 19. When you shed this mortal body, you will, by M grace, attain true and extensive knowledge and, thinking only o Me, with no dimunitions whatever in your resolve "The Lord is m Supreme Goal`` - get rid of the gross and subtle *prakṛti* (body an

attachment, desire etc., which go with it). You will at once, hout a moment's delay, attain the privilege of eternal and nterrupted service to Me. (The portion *tadānīmēva*..... has been slated earlier and is not repeated).

Comments 19 :- Starting with *ēvam bhūtōsi* (clause 17) the d recounted the nature of the reward obtained after the body (is d) and how to pass the time till then - during the life time. Now recounts the good He does at the time of death (rejecting the y) not even expecting *antimasmṛti* (thinking of the Lord at the e of death.)

śarīrapāta samayētukēvaḷam madīyayā ēvadayaya rabuddhaḥ - You will be unique when you shed your body. at is that ? *atiprabuddhaḥ*-blessed with a great expansion of wledge. The basis for this is - *kēvalam madīyaya ēvadayayā* - it e about just now. It is not due to the earlier stages of *nayōga, jñānayōga* and *bhaktiyōga*, each leading to the other flowering into *parabhakti*. (*bhakti* itself is knowledge - *jñāna*) at happened now is solely due to My grace. Earlier, the Lord *madīyayā ēvadayayā niśśēṣa vinaṣṭaḥ* and now again *madīyaya dayayā*. This makes it clear that whether it is at the time He ks us to receive His grace or after we have become the pients of the grace, or when He rids us of our enemy (sins), or n He confers benefits, in all the states, the emptiness on the part ne beneficiary is His sole asset. What is instrumental is only His e. *ati* - highly; *prabuddhaḥ* - woken up. This shows the erence between the earlier and present states. *māmēva ālōkayan* is is the difference; in the earlier state (before receiving His e *dayā*) he was aware of himself and of the Lord; in the later e, since his awareness is a result of the Lord's grace, it would e the Lord as the sole subject. *mām* - denotes the Person of

īśvara. His most beautiful resplendent form with all attributes and His immense wealth (*vibhūti*); *ēva* emphasises that He will be the sole subject for thought leading to an inner vision not disturbed by other thoughts. Over and above this *apracyuta pūrva saṃskāra manōrathaḥ-pūrvasaṃskāra manōrathaḥ* -faith produced by the teachings of *acāryas* a result of His grace; It can happen like this After having formally approached (accepted) the Lord, one may still, because of earlier stains (impressions), go astray and commit heinous sins and at the time of death worry ``The time has come; I have led a sinful life. How will the Lord do any good to me? What will be His attitude? Will He grant salvation?" If one thinks all the time about the Lord's good intentions and flowing grace, the preceptor's (*ācāryas*) good-will resulting from the Lord's grace, the beneficial teaching and advice given by the *acāryas*, the approach to the Lord of the refined *cētana* (refined by the *ācārya*) the deep faith in the Lord resulting therefrom, and the benefits conferred by the Lord, there is no room for the worry detailed earlier. One will sustain the undiminished faith ``The Lord has accepted me; He will deflnitely save me and grant the desired fruit (salvation). *jīrṇamiva vastram sukhēna imām prakṛtiṃ sthūla sūkṣmarūpaṃ visṛjya*-then casting off easily the gross and subtle *prakṛti* (body) like a used garment. Just as an old garment is thrown away with contempt, the body, made as it is only of flesh and bone is to be discarded with contempt. The relation between the soul and the body is very similar to that between the body and the garment worn over it. There is no liking for a dirty and torn garment. It is thrown away without a second throught. So with the body when His grace has come down. If the soul has to leave the body by itself (overcoming long-established bonds) it is difficult. But if the Lord's grace is opearative, getting out of the body is quite easy.

The refinement of the mind-the proper attitude-is not nething that anybody could attain. Should one lose the portunity of salvation because of lack of refinement? How is ther refinement-so necessary for the other world (the Lord's nd) to be acquired? The answer is simple: *tadānīmēva* mediately the body is cast off you will be blessed with *abhakti* and further stages of devotion. The lack of refinement ier in terms of devotion does not matter. To the *upāsaka aktiyōgin* who treads the arduous path of *bhakti* as detailed in *śāstrās*), even the slightest fault in his practice will pull him vn the ladder of ascent. If there is no death-time remembrance of Lord, the status quo would be restored. How then is this (easy vation) possible? *matprasāda labdha*-obtained through My grace. shortcomings mentioned are only for the *upāsaka* who tries to the end by his own effort. If this effort is surrendered to Me, e is no obstacle to all these benefits. Salvation is assured. The stion is asked: what are the benefits conferred by Your grace? answer is:-*maccaranāravindayugaḷa* ēkantika ātyantika bhakti parajñāna paramabaktiḥ *-single-minded three-stage otion at My most enjoyable feet;* kṛta paripūṛṇa anavarata *aviśadatama ānanyaprayōjana anavadhikātiśaya priya danubhava-* caused by the devotion mentioned earlier, a total erience of Me experienced with immense love; *janita vadhikātiśaya prītikārita asēṣāvasthōcita aśeṣaśēṣataikaratirūka* u will be accepted for ever in eternal service to Me-service born of your experience of Me and great love towards Me and your erness to serve. This is the assurance given by the Lord epting the *Ācārya.* This assurance is not only to Śrī Rāmānuja to all those who have forged spiritual relationship with him ugh the unbroken chain of acāryās. Those who believe and r into the shelter of the *ācāryāabhimāna* (his recognising `This

devotee belongs to my group') is assured of the same fruits assured by the Lord to the Ācārya himself.

20. Text: Let there be no doubt in your mind regarding this.

Comments-The Lord feels that there is a lurking doubt in the devotee's mind and gives an unequivocal assurance. Looking at the immensity of the gift of God (ridding the devotee of an infinite load of sins and the grant of eternal bliss) and the extremely minute nature of what the *cētana* does to deseve this immense reward, one continues to doubt whether all this can be possible at all. The experience in this world is that to gain the fleeting fruits of worldly enjoyment, one has to put in mighty effort. Can it be possible that eternal and everlasting enjoyment in the presence of the Supreme can be gained so effortlessly? Yet the Lord says He has granted it. This is the lurking doubt. The Lord assures ``Let there be no doubt at all. You have abjured all conscious effort to earn virtue and have placed the entire burden on Me. I value this trust. Let there be no doubt about the truth of what I have said (the assurance I gave). I did not say all that merely to console you."

21. The Lord gives further assurance that He was never a liar. Translation- I have never told a lie; I will not do so henceforward. Rāma never speaks a double word." ``To him who surrenders to me just once and says `` I am yours", I offer protection from all beings. This is my vow." (These are words pronounced by Rāma offering protection to Vibhīṣaṇa who sought Rāma's feet.)

``Renounce all *dharmas* (prescribed means to attain salvation) and surrender yourself solely to Me. I will rid you of all your sins (and grant salvation). Grieve not" (These are words given to Arjuna by Kṛṣṇa on the eve of the Mahābhārata war). ``I myself said all these."

Comments:- *anṛtam*.... etc. What I have said is not a lie. I ave never uttered a falsehood, To remove a possible doubt that as ṛṣṇa, He stole butter, told all sorts of lies and that His words may ot be true, the Lord assures: ``Rāma never speaks a second word''. he idea is ``these words are not thosse of Kṛṣṇa; Rāma assured the ages of *Daṇḍakāraṇya* that He would offer them full protection nd said, ``Believe Me. My word is to be trusted fully, I do not eak with two tongues.'' *sakṛtēva*...etc.-``Sage Vālmīki has corded my words spoken at the sea-side in his great epic. My ssurance to Vibhīṣaṇa applies to the entire world''. To the possible uestion ``Are these your (Ranganātha) words?'' the Lord says, the ords pronounced by Me as Kṛṣṇa and as Rāma belong to the same ategory. The words *sarvadharmān*.... etc., pronounced by me from e chariot (of Arjuna in the great *Bhārata* battle) has been recorded y Śrī Vēdavyāsa in his celebrated epic *Mahābhārata*, verily the fth Veda. These pronouncements, *sakṛdēva*.... and *rvadharmān*..., though made at different times during different *vatāras* are quite reliable as they were pronounced by Me. The alsehoods' uttered in My *avatāra* as kṛṣṇa are quite as reliable to *śrītas* (those who approach Me with faith in My saving grace) as e truth uttered in the *avatāra* as Rāma. Both were spoken solely to ve *āśrītās; itimayaīvahi uktam*- both were spoken by Me, the fuge of all.

22. Translation-Therefore, you may safely rest without any ar or doubt in the matter of your true knowledge about Me, your sion of Me and your realisation (attainment) of Me.

Comments:-*ataḥ*-since the words coming from Me, the er-truthful and wedded to truth, are most reliable; *tvam*-you who ve deep faith in Me. tatvataḥ- in truth; with certainty; *atjñānadarśana prāptiṣu*- your perception (knowledge) of Me,

your vision of Me and your realisation (coming into My service) of Me; *nissamśayaḥ*-without any doubt. *sukhamāsva*- rest with ease and comfort. The idea is ``though you live in this *līlāvibhūti* (lower world), by virtue of My assurance of acceptance, it is as good as being in *paramapada* where your being accepted is quite certain. Rest assured about this."

The last verse *antyakālē* etc. has not been commented upon by the commentators.

Thus ends Śaraṇāgati Gadya. Before we proceed further with the other two pieces of the Gadyatrayam, we shall summarise the Śaraṇāgati Gadyam in its various sections. This will help remember the development of the composition with ease.

1. The first section gives expression to his surrender at the feet of Śrī after extolling her greatness and qualities.

2. In Section 2, the Ācārya explains the purpose for which he seeks her intercression. He seeks her *puruṣākāra* and expreses that his surrender at the feet of the Lord should be made appropriate and successful.

3. The grant by Śrīdēvi of the prayer made to her is conveyed here.

4. The formal surrender is given expression to seeking the protection of the Lord. The Ācārya extolls the Lord describing the greatness of the *divyātma svarūpa* (essential nature) *divyamangala vigraha* (the divine and bewitchingly beautiful form), the divine qualities, the fine jewels adorning Him, His divine weapons, the unique association with His consorts, His immense wealth in the form of the *nityavibhūti* (The changless land of bliss-*paramapada*) and the *līlāvibhūti* (the worlds of sport from this world up to *satyalōka*), His rulership of these, His having nothing to desire and

s ever fulfilled will in all detail. He chants the *dvayamantra* nveying the formal surrender.

5-8. He repeats his conveyance of surrender in the words of *purāṇas* and the *bhagavadgīta* showing his respect for the words the *ṛsis.*

9.10. The Ācārya entreats the pardon of the Lord for sins of e past, present and future.

11. Since the Lord has ordained in the *Gīta* that His *māya rakṛti* - the attachment to it out of ignorance) cannot be overcome cept by surrender to Him, he entreats the removal of the māya.

12. The Ācārya entreats true knowledge as detailed in the *īta.* It may be mentioned that this knowledge refers to seeking the ord with single - minded devotion as both the means and the goal.

13. He entreats the conferment of true devotion by the Lord s mentioned in the *Gīta.*

14. He entreats that he should become the personification of evotion in its stages *parabhakti, parajñāna* and *paramabhakti.*

15. He seeks that he should be blessed with the onsequential experience of the Lord and the yearning for service nto Him.

The rest of the *Gadya* details the reply communicated by the ord through an inner Voice.

16,17. śrī Rāmānuja ! You who pray for being accepted ternally in My service have so many impediments in so many orms (all these are detailed). Solely by My grace, all these mpediments shall vanish. Your devotion will grow into its three tages and you shall experience Me in all aspects - My nature, My

form and My wealth and realise clearly the true nature of your own self (as totally subservient to Me). You will henceforward live in divine experience (of Me) and in My service.

18. You will be totally rid of worldly misery and will spend the rest of your life in chanting the *dvayamantra* and meditating (in thought and words) on its import.

19. You will be properly cared for at the time of death and will be accepted in My Land of Bliss in eternal service.

20. Let there be no doubt at all about your getting all that has been assured.

21. My words shall never fail.

22. Remember the assurances I have given during My incarnation as Rāma and Kṛṣṇa. I Myself have uttered these. They shall ever be true.

23. The last verse ``*antyakālē* .... `` (not rendered earlier):- The Ācārya ends the *Gadya* by praying to the Lord : "In case death - time remembrance is essential, You please treat my present entreaties in its place also``. It may be mentioned that remembering the Lord or uttering His name at the time of death is not obligatory for the *prapanna* though it is for persons following other paths to salvation. The āḻvārs pray : 'I may not be fortunate enough to remember to call You when this soul departs from the body. Please treat my present prayer as prayer to be made at that time and accept me".

śrīmātē Rāmānujāya namaḥ

GADYATRAYAM

Śrīranga Gadyam

Cidacidparatatvānāṃ tatvayāthātmyavēdinē /
Rāmānujāya munayē namō mama garīyasē //

I prostrate before my *Ācārya, the great sage Rāmānuja, who as a clear conception of the truth about the three entities,* cit, acit *nd* īśvara.

This piece, known as Śrī Rangagadyama, is but an abridged ersion of the Śaraṇāgati Gadyam. It is explicitly addressed to Śrī anganātha and hence called Śrī Rangagadyam. The first *Gadyam* popularly known as the 'long *gadyam*' and this one, the 'short *adyam*'. This piece is also a practical exposition of the *vayamantra.*

Introductory Comments : The purpose of *Śrīrangagadyam* is his : first the Ācarya prays for the most desirable goal of being ccepted in the service of the Lord. To gain this end, he states his ack of deservedness in terms of any virtue on his part; he states his hortcomings; then he seeks the Lord's feet (that is the Lord limself) as his sole means; he begs that his prayer should be ranted for its own sake; he reiterates his faith in the Lord; he prays hat this faith should be the result of the all merciful Lord full of uspicious qualities; he prays that he (Rāmānuja) who is not for the ervice of anybody else, should be blessed by the Lord with service n keeping with his own nature; all this he entreats to grant him.

To the seeker after salvation who has taken to this path of *prapatti,* it is essential that he should spend his time in devoted ervice to the Lord, worshipping and serving Him in his temples; in

serving his devotees; if incapable of that, by meditating on (or giving expression to) His names and qualities; if lacking in depth of devotion for this, in uttering the *dvayamantra* and (learning and thinking on) its import. Intending on the last of these options, the Ācārya gives expression, briefly, to the ideas conveyed in the earlier *Gadya*. He conveys these in confidence to the Lord at Śrīrangam. He intends this shorter composition as fit for repetition in the presence of the Lord by devotees intent on the fruit prayed for.

1. *svādhīnatrividhacētanācētana-svarūpasthiti pravṛttibhēdaṃ klēśakarmādyaśēṣadōṣāsaṃspṛṣṭaṃ svābhāvikānavadhikātiśaya jñānabalaiśvarya vīryaśaktitējassauśīlya vātsalya - mārdava-ārjava - sauhārda - sāmya kārūṇya - mādhurya - gāmbhīryaudārya - cāturya - sthaīryadhaīrya śaurya- parākrama- satyakāma-satyasankalpa-kṛtitva kṛtajñatādyasaṃkhyēya kalyāṇaguṇa gaṇaughamahārṇavaṃ, parabramha bhūtaṃ, puruṣōttamaṃ, śrīrangaśāyinaṃ, asmatsvāminaṃ, prabuddha nityaniyāmya-nityadsyaīkarasātmasvabhāvōhaṃ tadēkānubhavaḥ tadēkapriyaḥ paripūrṇaṃ bhagavantaṃ viśadatamānubhavēna nirantaramanubhūya, tadanubhavajanita anavadhikātiśaya prītikārita aśēṣāvasthōcita-aśēṣaśēṣataīka ratirūpa-nityakinkarō bhavāni.*

1. In this first (*curṇika*), the Ācārya prays for the established goal of devoted service to the Lord. The Lord, *Nārāyaṇa*, is the acceptor of the service. The meaning of the name *Nārāyaṇa* includes lordship over the two lands (the *vibhūtis* - the land of His sport and the Land of bliss), being the destroyer of all that is lowly and being the repository of all auspicious qualities, Of these, the Ācārya expatiates on the first. viz., lordship over the two lands.

Translation 1 - (Beginning with *svadhīna*, upto *bhagavantam*, rious epithets are enumerated all of which qualify the word *agavantam*. The final words *nityakinkarō bhavāni* is the prayer in is *cūrṇika*.)

Let me be accepted in eternal and devoted service of the ultless (complete in all respects) Lord who holds sway over the ature, existence and activity of the three varieties of the conscious *ētana*) and the non-conscious (*acētana*), who is not touched by the ive varieties of) miseries and the resultant virtuous and sinful ctions; who is an ocean of naturally fitting hoardes of auspicious ualities (this section is the same as 4(iii) of Śaraṇāgati gadyam); ho is the supreme *Brahman* and *Puruṣōttama* (the most perfect erson) who reclines on the serpent bed in Śrīrangam; my master ho is complete (Not wanting in anything-faultless).

I, who have clearly understood myself to be ever subject to our command; I who have tasted the sweetness of ever being in our service; I who have only Yourself as the subject - matter for ny knowledge and devotion; I who have experienced You onstantly without interruption; eager and anxious to be of mmense and commendable service at all times and under all ircumstances to You ; with this eagerness generated by the leasure of my experience of Yourself let me, the very ersonification of the desire to be of service, be accepted eternally for such service.

Comments : 1:- *svādhīnatrividha cētanācētana svarūpasthiti pravṛttibhēdam* - holding complete sway over the variations in the nature, existence and activity of the three types of conscious beings (*cētana*) and three types of non-concious (*acētan*). The three varieties of *cētanās* are- the bound (*samsāri*), the freed (*mukta*) and the eternally free (*nitya*). The bound are those who are susceptible

to abridgement of their knowledge (ability to know and understand); who exist in happiness and misery resulting from their virtuous and sinful deeds. The freed are those who by the grace of the Lord have been freed from the bondage to the body which is responsible for the abridgement of knowledge; and consequently having an intellect which is fully blossomed, who exist in a state of eternal happiness in the service of the Lord enjoying their experience of the Lord's divine form and qualities engaged in all possible physical service; following the Lord, giving expression to the happiness in words ``Oh! I am His food" (this implies pleasing service). The ever-free *nityas* are those who have never been stained by bondage unlike the *muktas*- who were once in bondage and freed after a long time and came close to the Lord. They have been engaged in ageless and eternal service to the Lord, eternally engaged in seeing, worshipping and praising Him, the foremost among these being *Viśvaksēna*, *Garuḍa* and *Ananta (ādiśēṣa)*.

The three varieties of the non-conscious *acētana* are those characterised by total Purity (*śuddha satva*), admixed qualities (mixture of *satva, rajas* and *tamas*) and time, which decides when creation and destruction should occur. The material characterised by total purity is made up of five divine components (called *pancōpaniṣaṇmaya- paramēṣṭi, pumān, viśva, nivṛtti* and *sarva*) totally pure (not admixed), changeless in nature, helpful to the protective activities of the Lord in His forms *vyuha* and *vibhava* and self-revealing everywhere. This *suddhasatva* is the material constituting the Land of Bliss-*paramapada*; the admixed *prakṛti* is the material making up the worlds of men and the gods-Indra downwards and is characterised by an admixure of the three qualities *satva, rajas* and *tamas* ever susceptible to transformation (change), exisisting in different states dependent on the good and

actions of the souls embodied therin, capable of hiding ridging) true knowledge of the embodied soul regarding the self, Supreme, the goal, the means to the goal, the obstacles thereto its own relationshiips to others. Time is different from *prakṛti*, gle-natured, measureable by seconds, minutes and so on, and trols the existence of (changes undergone by)non-conscious tter and the embodied souls, their birth, growth and death. It s not constitute a controlling factor like this in the Land of Bliss.

The Lord's sway over all these consists in being the inner ng of all and controlling them. Thus the fact that every thing is ject to the absolute control of the Lord emphasises that the Lord the *antarātmā* (controlling inner resident-*śarīri* and that rything else constitute His body-*śarīra*)

klēśa karmādi aśēṣadōsa asaṃspṛṣṭam-It may be asked ether since the Lord is the soul and all else constituting His dy, the faults and defects of the body would not stain the soul; answer is `No: the defects of the body do not touch the soul(the rd)'- *klēśa*-misery-causes which lead to it like ignorance, lf-importance (*ahamkāra*), greed, desire and anger; *karmaḥ*-deeds hich cause misery; *ādi*-others, beginning with such faults; here is eant types of beings god(*dēva*), man and so on with varying life ans and differences in nature and intelligence associated with ch type. *aśēṣadōśa asaṃspṛṣṭam*-untouched by all these faults; ēṣa includes susceptibility to change associated with *acit* (matter) d change in extent of jñāna as well as misery possible with the vātma; *asaṃspṛṣṭam* not touched by- signifies `that never was'.

svabhāvika etc...Three types of qualities are meant here; the mmon ones, those which favour the *āśrītas* (those who seek otection) and those oriented towards the enemies of *āśrītas; vabhāvika*-natural like coolness of water and heat of fire;

anavadhikātiśaya-each auspicious quality by itself being infinit and wonderful; *jñāna*-ability to grasp (know about) all things at a times, that is, His ability to remember the difference in names an forms of the innumerable *jīvas* created in different forms and th virtues and sins of each created being; *bala*-ability to support all Hi infinite creations by an infinitismally small portion of His powe *aiśvarya*-(being *īśvara*) ability to command all His innumerabl creations according to their *karma* (virtuous or sinful deeds); *virya* prowess-while carrying out creation, sustenance and destructio doing all this effortlessly and without visible change. He change other beings without himself undergoing the slightest change *śakti*-ability to confer activity on the living beings tending t activity and engage them in activity; ability to make th 'impossible' possible; ability to be the matter of creation- *jaga upādānaśakti; tējas*-making others subservient to Him-Only by Hi light do all luminous objects appear luminous.

Besides these six principal qualities, the twelve qualities o *īśvara* favouring those *(āśrītās)* who seek Him are then explained *sauśīlya*-natural ability to freely mix even with the lowliest, totall unconscious of His infinite greatness. ``I am a mere man, son o Daśaratha" Rāma told Brahma and other gods when they came t see Him after the death of Rāvaṇa; *vātsalya*-affection; He remove the defects of *āśrītas* as a cow licks out the dirt from the body o calf. He became a lowly cowherd and tended cows and calves (i Kṛṣṇāvatāra); *mārdava*-softness. This physical quality enumerate in the midst of mental ones means a weakness-the inability to bea separation from those dear to Him, ``Rāma could not get a wink o sleep when separated from Sīta" ``I constantly remember the swee words of Bharata coming from the depth of his heart" so Rāma kept saying with remorse after he sent Bharata away not fulfulling his

quest to come back to *Ayōdhya; ārjava*-one-ness of thought word d deed particularly in wishing to be with His devotees; *uhārda*-always thoughtful of the welfare of devotees whether esent before Him or not; *sāmya*-treating all devotees alike espective of being high or low in birth and conduct. Rāma cepted the hunter chief Guha as a dear friend; He was pleased to t the fruits offered by Śabari. *kāruṇya*-selfless sorrow at the stress of others, Rāma was distressed at the grief of his subjects; e was distressed when sīta was abducted out of the feeling ``a oman has been abducted." *mādhurya* all-round sweetnes; pearing so to the victim even when He was about to kill. Bhīṣma elcomed Śrīkṛṣṇa when He approached with the deadly wheel to l him, ``Welcome! One with eyes like fresh blossomed lotus! me on! I prostrate before you; put an end to me". *gāmbhīrya*- His od intention towards devotees cannot be gauged. He gives of mself and the capacity to enjoy that immensity. He is unmindful the greatness of what He gives and the smallness of the one ceiving; having done much He feels like having done nothing. *dārya*- generous-He entreats devotees to accept what He gives; All those who approach Me `for worldly wealth or for salvation e truely generous" (So Kṛṣṇa said in the Gīta). Rāma was always ger to meet people who sought His help and having fulfilled their shes, felt very happy.

cāturya-cleverness, ability to hide defects of devotees even m Śrī(His consort-their mother); He would remove doubts about s eagerness to protect (bring succour) and do good. In order to nove Sugrīva's doubts, Rāma threw the huge carcass of the mon dundubhi miles across by a kick of toes; He split seven *sāl* ss in succession with a single arrow. *sthairya*-stability of rpose; even in the presence of thousands of foes He would not

flinch from the resolve to protect *āśrītas*. Though friends (allies like Sugrīva dissuaded Him, Rāma declared. ` I will never reject a offered hand of friendship' and accepted Vibhīṣaṇa, brother o Rāvaṇa as a friend. Thus, these 12 qualities are concerned with Hi concern for *āśrītas*

The next three concern the enemies of *āśrītas, dhairya*-no caring for (not being afraid of) the foe. Even before he faced th mighty *rākṣasa* army of Rāvaṇa, Rāma crowned his younger brothe Vibhīṣaṇa king of Lanka. Such was His confidence in His ow invincibility. He destroyed the basic army- *mūlabala*-single handed *śaurya*- ability to enter the enemy's place like His own an infliciting heavy loss. ``People saw the mutilated corpses o innumerable *rākṣasas* with their limbs strewn all over the place bu not Rāma who moved so swiftly". *parākrama*-Valour ``When H (Rāma) moved with his bow in His hands, the *rākṣasas* were s fascinated by His valour that they did not realise that He was killin them.

Then are enumerated four qualities concerning *āśritas*. Th means (of approaching Him) and the end (what He grants) *satyakāmaḥ-kāma* may be interpreted as desire or possession. On with eternal *kāma*-desirable qualities and wealth providin enjoyment for *āśrītas*. Alternately it can mean His immense desi to do good to *āśritas*. The flow of good intentions cannot b arrested. *satyasankalpa*-He displays ever-new enjoyments (b giving of Himself) in kaleidoscopic array. *kṛtitva*-when the *āśrita* desire is granted, the fulfilment is His. Having crowned Vibhīṣaṇ king of Lanka, Rāma heaved a sigh of relief and was delighted wit a task completed; *kṛtajñatā*-remembering a good act; the words " seek your protection; I seek you as my all; I surrender my all t you" makes Him remember only that and forget all else (all faults)

ever remembering his own shortcomings. Though Kṛṣṇa protected Draupadi at her moment of dire distress (when she was about to be disrobed), He felt Himself eternally her debtor since He could not be there in person and assure her that no harm would befall her. Rāmā's sorrow that He could not fulfill Bharata's request (to abandon the forest-life ordered by His father and return to the kingdom) was immense-not for the love of kingship but for not fulfilling the request of a sincere *āśrita* -``He begged with his head-bowed; I could not grant his wish." *ādi*-and so on-many others, *asankhyēya guṇagaṇa aughamahaṛṇava*-only some of His auspicious qualities have been enumerated; the unsaid is infinite, countless. Can one count the number of molecules of water in the vast ocean? So also the Lord's auspicious qualities. Karṇa's words during the great *Bhārata* war: ``The qualities of the great and ever victorious Lord (Kṛṣṇa) cannot be enumerated completely even if all people in the world come together and talk for 10,000 years."

parabrahmam puruṣōttamam-Well established as *parabrahmaman* and *puruṣōttama* in the *vēdānta. parabrahmaṃ*-The Superior One who is immense or immeasurable (*brahma*), one who can make others immense like Himself"(*brahmanatva*) ``He makes others equal to Himself (Tiruvaimōḷi 8-5-2): ``Those who have become like Me by virtue of this knowledge are never destroyed. (Gīta 14-2). So it is that He is pleased to grant that those who realise Him become similar to Him. *puruṣōttama*-the person above everyone else. ``That suprerior person, distinct from others is called *paramātmā*. I am superior to the *kṣara*, the bound soul and to the *akṣara* (realeased soul). The *śrutis* and *smṛtis* therefore declare Me as *puruṣōttama* the Highest Person" (Gīta 15-17). The word means ``He who gives all desired fruits-that largest-hearted person." *śrīranga śāyinam*- one need not be satisfied only by scriptural

statements; one can feast the eyes with His reclining form in Śrīrangam; such is His accessibility. *asmat svāminam*-by his reclining in this temple (*Koil*-temple is a unique apellation to Śrīrangam), He has demonstrated His personal relationship (Lord) to me (servant). ``He has enslaved me by His auspicious qualities'' said Lakṣmaṇa of Śrīrāma to Hanumān.

So far, the Ācārya has talked about the Lord, the recipient of the service; hereafter, he refers to the self which is the seat of the service. *prabuddhanityaniyāmya nityadāsyaika rasātma svabhāvoham*- eternally subject to the Lord's command, ever at His service, having it as the supreme source of joy; realising the nature of the *ātma* to be such. This indicates that self-will and diversion to others (other areas) would destroy the soul; *tadēkaānubhava*-having the mental experience of the Lord as the only subject matter for the mind; *tadēkapriyaḥ*-having made the Lord as the only subject matter for devotion. By this is indicated the stages-*parabhakti* etc. which are the basis of God-experience. *paripūrṇaṃ bhagavantam nirantaramanubhūyaḥ*- experiencing the omniscient Lord clearly and wholly without any interruption. *paripūrṇānubhava* is experiencing the Lord's essential self (nature), His form, His auspicious qualities and all His wealth as the subject matter for experience (loving meditation and mental vision). *viśadatama anubhava* is the near fruition of the experience in terms of *paramabhakti*-equal to direct vision and direct experience of His presence; *niranṭaram*-eternal; no admixture of others at intervals. *tadanubhavajanita anavadhikātiśaya prītikārita aśēṣāvasthōcita aśēṣaśēṣataika ratirūpa*-caused to be done by intense devotion born out of that wonderful experience; a personification of the desire (longing) to be of service under all conditions; desire to be the source (or seat) of service for eternity (as long as the *ātma* does

xist); *anavadhikātiśaya*-exceedingly wonderful; the basis of eternal ervice; far more than in the preparative stages of *parabhakti*. *śēṣāvastha*-all conditions-in the inner courts; in the formal court ssembly, in the flowers garden while sporting, while enjoying vater-sport in the swimming pool, in all Your different states in the ighest (*paramapada*), in the sea of milk (*vyūha*), in Your *avatāras* as Rāma, Kṛṣṇa and so on) and as arca in temples. śēṣaśēṣataika-serving in a variety of forms; for example, like *diśēṣa* who serves as the seat, bed, canopy, sandals and so on *stotraratna-40*; First *Tiruvandādi*-53), like queen Kausalya who erved her lord King daśaratha as wife, friend, sister, mother, epending on circumstances (*Rāmāyaṇa-Ayōdhyā*:- 12-68).

The second *cūrṇika* (sentence) following conveys the urrender (*śaraṇāgati*). In the first *cūrṇika* the Ācārya described and rayed first for the goal (*prāpya*). Here, he conveys his mperfections, his having no other refuge, and his lack of virtues nd formally seeks the Lord as the sole means to get acceted in His ervice.

svātma nitya niyāmya nityadāsyaikarasātma svabhāvānusandhāna pūrvaka bhagavadanavadhikātiśaya svāmyādi akhilaguṇa gaṇānubhāvajanita anavadhikātiśya pritikārita aśēṣaśēṣataikaratirūpa nityakaiṅkaryaprāpyupāya (bhūta) bhakti tadupāya samyagjñāna tadupāya samicinakriyā tadanuguṇas ātvikāstikyādi samastātmaguṇa vihinaḥ duruttarānanta tadviparyaya jñānakriyānuguṇa anādipāpavāsanā mahārṇavāntarnimagnaḥ tilatailavat dāruvahnivat durvivēcatriguṇa kṣaṇakṣaraṇasvabhāva acaetanaprakṛtivyāptirūpa duratyaya bhagavanmāyātirōhita svaprakāśah ānādyāsavidyañcitānantaāśakya viśraṃsana karmapāśapragrathitaḥ anāgatānantakālasamikṣyāpi

adraṣṭasantārōpāyaḥ nikhilajantu jātaśaraṇya! śrīman!
nārāyaṇa ! tavacaraṇāravainduyugaḷaṃ śaraṇamahaṃ
prapadyē ll

2.Translation:- The operative part of the text is ``I seek your lotus feet as my refuge." Various epithets qualifying the `I' are enumerated. The Lord is then addressed with a few exclamatory epithets before the formal surrender.

Myself (I) whose essential nature is suitability to be ever commanded by Him, understanding this nature and ever thinking of it, meditating always on His great lordship and all His auspicious qualities, with a devotion which is a means to the service in the form of an intense desire to be of service in all forms under all conditions, possessed of ripe knowledge which would lead to devoted service, engaged in action in the form of service to Him, lacking as I am in personal qualities like virtue (*satva*) and firm faith (in Him and His commands), possessed as I am of qualities and conduct directly opposite to that enumerated and hence steeped in an ageless ocean of sin incapable of being crossed, with naturally endowed knowledge and lustre covered (screened) by inevitable association with *prakṛti* (material associations) which by nature is susceptible to continous change and is a mixture of the threefold qualities (*satva, rajas* and *tamas*), the inevitable association being ordinarily inseparable like oil in the gingelly seed and fire in firewood; (as a result of this association), bound inextricably by the rope or *karma* in the form of virtue and sin collected over ages out of ignorance; I who cannot find the means of over-coming this bond to *samsāra* (birth and death) however long I may try; I take refuge in Your lotus feet as the only means of emancipation O, nārāyaṇa ! ever associated with Śrī! The refuge of all created beings! I seek your protection.

Comments on 2: Earlier, the Ācārya prayed for the *prāpya* e desired end). Here, he seeks refuge in the Lord's feet for the ition of the goal of service, giving expression to his faults, his k of virtue and his having no other saviour.

Being pleased with meditation of his self (as the servant of e Lord), after dwelling on the auspicious qualities of *Bhagavān* d talking of the nature of the service sought, the Ācārya repeats at has already been said, from `*svatma nityaniyāmya*' upto *ityakaiṅkarya*". Meditation on the self is desirable because of its bservience to the Lord; dwelling on his auspicious qualities is sirable because of His unique greatness; service unto Him is sirable because it is the result of Love towards Him. *avadhikātiśayasvāmya*-(His unlimited and great lordship) fferentiates from conditional limited lordship. The authority of e father or the mother is limited to a few aspects of protection and bound to end after a time. On the other hand, this lordship is for l aspects of protection and cares for the very existence of the rson. The qualities arising from His lordship were dwelt with rlier (para 1). The basic lordship is talked of here. The devotion ading to the realisation of service is *parabhakti. dupāyasamyakjñāna* -knowledge about the true (well-defined) atures of the self and super-self, in the form of constant editation, knowledge (devotion) in an advanced state-ready to ield results. *samīcīna kriya*- action based on such well-defined nowledge with proper renunciation; *tadanuguṇa satvikāstikyādi amasta ātmaguṇavihīnaḥ* -though totally lacking in all qualities vourable to the action (*karma*) mentioned-qualities like control of ner and outer senses, absence of ego, conceit and so on, faith in e grace of the Lord (A true brahmin is naturally endowed with astery over the outer senses, the mind, denial of bodily needs,

purity, patience, honesty, general and refined knowledge and firm faith in the Lord and in the scriptures). *duruttarānanta tadviparyayajñānakriyānuguṇādi pāpavāsanā mahārṇavān tanmagnaḥ*-earlier he mentoined his *akincanyam* (lack of virtue) and now he confesses his sins. (I am the storehouse of all kinds of offences). These sins, in the form of knowledge (understanding) inimical to the true *jñāna* and service mentioned earlier, are truly unlimited and unfathomable. He cries out at his state of immersion in this ocean of sins and the propensity to commit more.

tilataīlavat dāruvahnivat durvīvaīca - durviveca - reference is made to the veiling of the nature of the *ātman* due to association with *prakṛti* (identifying the body with the soul) which in turn results in a propensity to more sins. Two examples are cited to show that it is but rare that these two (*prakṛti* and *ātma*) are clearly differentiated. Only the well-informed are able to so differentiate; like the presence of oil in gingelly seed and fire in the fire stick. (In olden days sparks of fire were obtained by vigorous churning motion with a variety of wood-*araṇi*.). Only by knowledge (imparted by a competent teacher) and the grace of God can one clearly see one apart from the other. The soul is so imbedded in *prakṛti* (hidden in it) that others cannot clearly see one separate from the other. The soul whose essential identity is knowledge, who is self-revealing, is hidden in *prakṛti* like oil in gingelly seed and fire in firewood (*Śrīviṣṇupurāṇa*) ; *triguṇakṣaṇa kṣaraṇa svabhāva* - with constant change and association with the qualities of *satva, rajas* and *tamas* as essential features; *acētanaprakṛti vyāptirūpaḥ* -having inescapable association with *prakṛti* characterised by ignorance; *duratyaya bhagavan māyātirōhita svaprakāsaḥ*- with the nature of the *ātma* veiled by *prakṛti* otherwise called *māya*. ``My *māya* is impossible to overcome" declares the

ord (*Gīta* 7-14). *prakṛti* capable of wonderful transformations volved in creation is to be understood as *māya* and *mahēśvara* he Supreme Lord) as the possessor of (the director of) *māya. Svētāśvatāra Upaniṣat).* The association between the *ātman* and *rakṛti,* is the work of the all-powerful Lord. Only He can undo the not. *anādi avidyasancita anantaāśakya viśraṃsana armapāśapragrathitaḥ* - gathered ageless ignorance, inextricably ound by the rope of *karma* in the form of sin and virtue, which annot be untied by anybody (but the Lord). So far, the numeration of ``the storehouse of sin``. The mention of *āpavāsanāmahārṇavāntarnimaghnam* followed by *bhagavan āyātirōhita svaprakāśah* and then *karmapāśāpragrahitaḥ* means at ignorance which veils the characteristics of the soul is the sult of sin (propensity to sin); this ignorance results in acts (*karma* sin and virtue).

anāgata anantakāla samīkṣayāpi adṛṣṭasantārōpāyaḥ- erefore, I, who do not find any means to cross this ocean of *msāra* (cycle of birth and death) over infinite periods yet to come; *khilajantujātaśaraṇya* !- O! One sought as proper refuge by all ings who are born, not possessed of any virtue and not devoid of ; like saying "Lord of all the worlds!' and then ``my Lord". (The ea is that since You are the refuge of all beings I seek refuge in ou). *śrīmat* - refers to the presence of Śrī c'oseby to intercede ithout giving room for punitive action on the basis of my past story of offences. Nārāyaṇa ! Did you not care for the existence this being and protect it though indifferent (or hostile) towards ou? You have to favour me any way-looking at the presence of other Śrī as your natural protective grace. *tavacaraṇāravinda ugaḷam* - these lotus feet of Yours who are all merciful, easy of cess most desirable and enjoyable; feet which are beyond all

comparison except with each other. *śaraṇam prapadyē* - I seek as my means of deliverance. Though it appears to be an `act', since it arises in the mind, the `seeking' is only a firm state of mind (with deep faith in His saving grace).

3. The Ācārya begs for the fulfilment of his desire immediately after seeking refuge in Him with the firm faith that He will grant the desire merely on request.

ēvamavasthitasyāpi arthitvamātrēṇa paramakāruṇikō
bhagavān svānubhavaprītyōpanītaikāntikātyantika
nityakaiṅkaryaikaratirūpa nityadāsyaṃ dāsyatīti viśvāsa
pūrvakaṃ bhagavantaṃ nityakiṅkaratāṃ prārthayē (3)

tavānubhūtisaṃbhūta prītikāritadāsatām /
dēhi mē kṛpayā nātha ! najanē gatimanyathā // (4)

sarvāvasthōcitāśēṣaśēṣataikaratistava /
bhavēyaṃ puṇḍarīkākṣa ! tvatmēvaivaṃ kurūṣva mām // (5)

Tranlation 3:- Though I am in this state (full of defects enumerated earlier), I beg of the Lord my acceptance in eternal service (to Him) in the firm faith that the all merciful Lord, heeding to my earnest request, will grant me the favour of steadfastness in everlasting service to Him urged by devotion resulting from the experience of the Lord.

Comments-3. *ēvamavasthitasyāpi* - To me whose state has been described earlier; that is, the storehouse of accumulated sin with no virtue; seeking Your lotus feet as my sole means of deliverance, having no other go. *arthitvamātrēṇa* - merely because I begged for this favour; not looking to my lack of detachment to desire or to my lack of eagerness to get the fruit; *paramakāruṇikōbhagavān* - the Lord; moved to sorrow by looking at my misery in the *samsāra*, not able to bear looking at my misery.

Śrīrāma experiences intense sorrow looking at the misfortunes of s subjects". This is His nature (moved by the distress of others), d He has all the knowledge and power (all-knowing and all werful) in the matter of granting deliverance (removing sorrow). ose two epithets *paramakāruṇika* and *bhagavān* explain the basis His becoming the granter of the fruit on request. Now the nature the request is dwelt upon. *svānubhava prityōpanīta ntikātyāntika nityakaiṅkaryaratirūpa* - the personification of the sire to be of undisturbed and eternal service unto Him urged by votion generated by experiencing Him. *nityadāsyam dasyatīti* - at He will grant the pleasure of eternal subservience (service till e *ātma* lasts); *viśvāsapūrvakaṃ* - in firm faith in Him; *tyakinkaratām prārthayē* - the six chief qualities from *jñāna* ll-knowing), and *śakti* (all powerful) which are the basis of all His her auspicious qualities which come alive only when He is proached for the fruit. From this Lord (*bhāgavan*) I beg (being cepted in) eternal service. *dāsyam* (being a servant) and *kinkaratā* eing of service) refer to the same object.

4.5. Earlier the Ācārya prayed in his own way. Now he prays the words of great devotees of yore. He is so eager to get the fruit f service) that he does not know which word would be effective.

4. Translation: My Lord! You should be pleased, out of your nbounded) mercy, to grant the service to You resulting from the y of experiencing You.

Comments: *tavānubhūti saṃbhūtā pritikāritadāsatām dēhi*- ou should grant the pleasure of service resulting from joy .of periencing You (Your beauteous form and qualities); mē - to me no has nothing but the desire!; *kṛpayā nāthā* ! -out of your mercy r my distress; also by the inevitable relationship (being my aster) *najānē gatim anyathā* - Apart from this (begging you), I do t know of any other means.

5. Translation: O Lotus eyed One! I should be eager (and anxious) to render all forms of service under all conditions. You should grant me this state of mind.

Comments - *sarvāvasthōcita* etc - You should be pleased to confer on me the love of service unto You. I should be full of the love of service unto You under all circumstances and at all times. I have no virtue; I look forward to you for all my needs. You should mould me as aforesaid.

6,7. Assuming that the Lord is still skeptical and asks ``Do you have correct knowledge of the goal and real taste for it so that We may grant what you ask for?", the Ācārya says, `` Since I gave expression to the sentences, please grant that my mind should be steadfast in its meaning (what it conveys). Then he gives expression to the qualities of the Lord which would lead to the grant of his prayer.

ēvaṃbhūta tatvayāthātmāvabōdha tadicchārahitasyāpi
ētaḍhucchāraṇamātrāvalambanēna
ucyamānārthaparamārthaniṣṭam mē manastvamēvādyaīva
kāraya *(6)*

apārakarūṇāmbudhē ! anālōcitaviśēṣāsēṣalōka śaraṇya !
praṇatārtihara ! āśritavātsalyaīkamahōdadhē !
anavarataviditanikhilabhūtajātayāthātmā ! satyakāma !
satyasaṅkalpa ! āpatsakha ! kākustha ! śrīman ! nārāyaṇa !
puruṣōttama ! śrīraṅganātha ! mamanātha ! namōstutē ||
|| iti śrīraṅgadyam samāptam ||

Translation: 6. Even if I do not possess the true knowledge of this excellent goal or do not have the wish sincerely for the knowledge, please grant it that I have a correct perception of the means and the goal merely on the basis of what I expressed.

Note: The idea here is this: "Lord Ranganātha ! I presume at by your grace I am fit enough to reach the goal. Even if it is not , please make the words I gave expression to as the excuse to fill deficiencies and render me fit."

7. Translation: Oh great ocean of Mercy! The ultimate ccour of all irrespective of differences! (good and bad). You who stroy the distress of those who seek you! Great ocean of love to votees! You who know the truth about all (Your creations) at all nes! You with wishes always fulfilled! You who can do all that ou will! Friend in (my) distress! *Kākustha* (Rāma)! Ever sociated with Śrī (Lakṣmī) ! Greatest of persons! Lord of īrangam ! My Lord! I prostrate before You. (This soul which is urs should be always of service to You at Your pleasure).

Comments: 6. *ēvambhūtatatvayāthātmya avabōḍhatadicchāra tasyāpi* - Even if I have no true perception of the nature of the ul, the super-soul (God) and the goal (of Service), or even if I do t have the wish for the knowledge (of these), *ētad ucchāraṇa ātrāvalambanēna* - merely taking into consideration the words I ve expression to; *ucyamānārtha pāramārthaniṣṭham* - make the kle mind of virtueless myself steadfast in the meaning of what I pressed. *tvamēva adyaiva kāraya* - You grant it immediately thout any delay, not looking for any other reason. (You can grant s prayer independently of other helpful factors).

7. *apārakarūṇāmbudhē* - Limitless ocean of mercy! *karūṇa* is bility to bear (looking at) other's sorrow or distress. Since this rcy is limitless it is called a sea. He (Rāma) grieves more at the ef of men; not necessarily devotees but ordinary men. He is sure reach me. *anālōcita viśēṣa asēsalōka śaraṇya* ! - you are fit to be ght (as refuge) by all irrespective of differences due to birth, nduct, level of knowledge and so on. By this the result of the

mercy mentioned earlier is indicated. Being all-merciful, He will b the refuge of all. *praṇatārtīhara* ! - one who removes the destress o all who seek Him believing fully in His merciful nature and Hi being the refuge of the refuge-less. *āśrita vātsalyaīka mahōdadhē* ! just like the cow which eats up the filthy matter covering th new-born calf, You are ready to pardon the faults of Your devotee with pleasure; Your greatness in this regard is immeasurable lik the fathomless ocean. *mahōdadhē* - deep ocean; differentiates Hi mercy from the relatively shallow sea *anavarata vidita nikhil bhūtajāta yāthātmyā* ! - You control the existence of all beings at a times. You know the truth about all beings. I need not tell Yo about myself to You who know everything. *satyakāma*- You desires are eternal-ever fulfilled. You are therefore capable granting the desires of your devotees. *satyasankalpa* ! - Your will clear. You can create ever-new avenues of enjoyment and gra them to your devotees. *āpatsakha* - Friend in one's distress; You a capable of protecting me from distress caused by myself and b others; even if You fail us once we can trust You as our frien *kākustha* ! -If you ask how I know that You are the saviour eve from distress of my creation, is it not written (in the *Rāmāyaṇ* "Though fit to be punished with death, *kākustha* saved him out His mercy`` - referring to the crow-episode. *śrīman* !- Even if Yo are indifferent, there are persons close by to wean You and mak You attend. The ācārya looks to the Mother for protection (to mak Him afford protection). Nārāyaṇa ! Even if She finds fault do Yo not say "My devotees have no fault``? You should protect m considering our unique relationship (Lordship; your being the li and me the body). *puruṣōttama* ! - You call those who come to Yo for getting their desires granted as large-hearted, You shou protect (grant the goal) out of Your large-heartednes śrīraniganātha!- You are a personification of all th

above-mentioned qualities ready to be seen and approached at Śrīrangam without having to be merely learnt from books. *mamanātha* !- You show us that you are present in the Temple (Śrīrangam) for this purpose (to save me), *namōstutē*- This ātma should be solely for Your enjoyment. The Ācārya asks for the fruit in keeping with his own nature, having a clear knowledge of the same, and thus his need. I am Yours-not mine. Utilise me for Your pleasure-in Your service.

Here ends Śrīranga Gadyam

Śrīmātē Rāmānujāyanamaḥ

GADYATRAYAM

Śrī Vaikuṇṭha Gadyam

With the large-heartedness that his convictions should not be for himself like the shade of the palmyra tree, but should serve all like the enjoyable shade of the banyan tree, Śrī Bhāṣyakāra offers his teachings to all so they could understand and correctly act in the matter of *upāya* and *upēya* (means and end). In the big *Śaraṇāgati gadya*, he addressed his prayer to the Lord in general terms. In the second *Śrīrangagadya*, he addressed his prayer particularly to Śrī Ranganātha who is the very lilmit of accessibility (most easy of access in arcā form). Here in the *śrī Vaikuṇṭha Gadya*, he offers his *upadēśa* to others regarding what could be expected in Śrī Vaikuṇṭha, the ultimate Land of Bliss (limit of Supremacy).

In order to condemn those *bāhyās* and *kudṛṣṭis* (bāhyas who do not accept vedic authority; kudṛṣṭi-who accept, but misinterpret the vedas to suit their views) who put forward the wrong means to reach God (wrong in his view); meditation of Śiva, Indra and such other than the Supreme, doing acts (*karma*) irrespective of a *dēvata*, mere knowledge (*jñāna*), a combination of *karma* and *jñāna* and mix up of scriptural texts to support their own views, Śrī Bhāṣyakāra in his Śrī Bhāśyam aimed at showing that devotion (*bhakti*) towards the Lord was the most proper means of attaining Him. He pointed out that the correct meaning of Vedic texts is not what they said. In conjunction with logic and what is said elsewhere in the same Vedas, *bhakti* aided by *karma* (as ordained in the *śāstras*) and *jñāna* (of the nature of the *jīva* and the Lord), is the surest means to attain God (*bhakti, karma*, and *jñāna* mean understanding and practice as ordained in scriptural authority-the

stras). Though *prapatti* (surrender to the Lord) is latent in
ipturał teaching, Śrī Bhāṣyakāra laid emphasis on bhakti. In the
g (*Śaraṇāgati*) *Gadyam*, the *Ācārya* established that the ultimate
ans of attaining Him is through *prapatti* to save those whose
wers of understanding are not sharp and who, thinking that the
fficult means of *bhaktiyōga* is the sole *upāya*, may shirk away
m it in fear. Because *prapatti* is an aid to the effective
lmination of *bhakti*, people may feel that *prapatti*, unlike *bhakti*,
y not be an independent means by itself. In order to dispel such
ubts, the *Ācārya* revealed in the *śrīrangagá dyam* that *prapatti*, a
ans independent by itself, not needing any other ancillary
junct, easily practiced and in keeping with the subservient-
God nature of the soul, is an excellent means to attain Him.
ving a clear and sound grasp of the fittest means, it is now
cessary to talk about the end attained by that means. This aspect
discoursed by the *Ācārya* in detail in the *Śrī Vaikunṭhagadya*- the
ory of the Land of Bliss, the Lord who is experienced, and the
rvice actuated by the experience, for the benifit of those who
llowed him. The means is talked about in detail for those
rtunate few who were blessed with a taste for this *upāya* and the
d, in all its details. While the first two are expressions of the
ner experience of the *Ācārya* and so serve as *upadēśa*, this
dyam is primarily a *upadēśa* with expressions of experience also.

There are six sections in this *gadyam*. First, the Ācārya deals
th the unique excellence of the nature, form, qualities and wealth
the object of refuge (*śaraṇya*) and all the uniqueness of the
raṇya the very opposite of himself. Declaring his determination
t for this soul to attain that object, there is no proper means other
an *prapatti*, he takes refuge under the feet of the Lord, placing his
th in His qualites like *saulabhya*-ease of approach and

sauśīlya-mixing freely with inferiors. In the second section, h declares that though an once-expression of the intention is enoug to beget the end, he would keep repeating it to save the mind fro digressing into other objects and also to pass the time fruitfully. I the third section, the Ācārya describes the very pleasant `*arcirād* path taken by the *prapanna* to the Land of Bliss crossing the lowe worlds (up to the Land of the four-faced Brahma), the uniqu decorations there, the presence of the Lord with His consorts in tha beautiful Land, the beauty of Lord's form adored by the Consorts the divine jewels which add to the Lord's beauty, the divin weapans held by the Lord, and the congregation of the devote *nityas* and *muktas* who serve the Lord sheerly out of the joyfu experience of the Lord in all His glory described earlier. Thinkin of the Lord served by the devoted souls, one should look forwar ``When am I to be blessed with the service of the Lord in thi manner?" With having this fulfilled, one should approach the Lor and beg ``My Supreme Master! please use me in Your service fo eternity" and eonvey one's being (*ātma*) at His feet.

In the fourth section, the Ācārya says that the Lord accept the supplicant as desired and the latter engages himself in usefu service unto Him. The fifth describes how the devotee keeps gazin at the Lord with rapture without even a flicker of the eyelid without attention to anything else, making up for the very lon period lost without this happy service. The sixth sub-sectio describes the way the Lord enquires the welfare of the devotee how He bestows His cool sight (showering favours) and places Hi lotus feet on the devotee's head. The latter, crowned by this favour is immersed in joy and stays as the `Lord of the empire of service' unto the Lord.

Yamunāryasudhāmbhōdhimavagāhya yathāmati |

Ādāya bhaktiyōgākhyaṃ ratnaṃ sandarśayāmyaham ||

I will delve deep into the nectarine Ocean that is *Yāmuna* (his eachings) and will bring out the gem that is *bhaktiyōga* and show it ut as best as I can for the experience of the devoted. The idea is nat the Ācārya wrill give out of the spiritual wealth left by Śrī Ḷavandār for the daily experience of the devoted. The *bhaktiyōga* nentioned here is only *prapatti* which is the result of *bhakti sādhyōpāya*). Later the ācārya actually says that for infinite time here is no way of attaining His feet except through *prapatti.*

svādhīhatrividhacētanācētanasvarūpasthitipravṛttibhēdam
klēśakarmādyaśēṣadhōśāsaṃspṛṣṭam svābhāvikāna
vadhikātiśayajñānabalaiśvaryavīryaśaktitējaḥ
prabhṛtyāsaṃkhyēyakalyāṇaguṇagaṇaughamahārṇavam,
paramapuruṣaṃ, bhagavantaṃ, nārāyaṇaṃ, svāmitvēna
suhṛtvēna gurutvēna ca parigṛhyā, aīkāntikātyantika
tatpādāmbuja dvayaparīcaryaīkamanōrathaḥ tatprāptayē ca
tatpādāmbujadvayaprapattēḥ anyanna mē
kalpakōṭisahasrēṇāpi sādhanamastīti manvānaḥ, tasyaīva
bhagavatō nārāyaṇasya, akhilasatvadayaīkasāgarasya,
anālōcitaguṇā guṇākhaṇḍajanānukulāmaryāda śīlavataḥ
svābhāvikānavadhikātiśayaguṇavattayā
dēvatiryakmanuṣyādyakhilajanahṛdayānandanasya,
āśritavātsalyaīkajaladhēḥ bhaktajanasaṃślēṣaīkabhōgasya,
nityajñānakriyaīśvaryādibhōga sāmagrīsamṛddhasya,
mahāvibhūtēḥ, śrīmatccaraṇāravindayugaḷam
ananyātmasañjīvanēna tadgatasarvabhāvēna
śaraṇamanuvrajēt || 1 ||

tataśca pratyahaṃ ātmōjjīvanāya ēvamanusmarēt || 2 ||

Text 1. The various epithets from '*svādhīna*' onwards qualify

Nārāyaṇa (nārāyaṇaṃ), parigṛhyā-having accepted Him; *manvānaḥ*-with deep conviction; *nārāyaṇasya śrīmat caraṇāravinda yugaḷam-Nārāyaṇa's* auspicious lotus feet; śaraṇam anuvrajēt-One should seek refuge as the sole means to the goal. Having accepted the peerless Lord Nārāyaṇa as the master, friend, and preceptor, wishing for eternal service to Him, with the deep conviction that refuge under His feet (*prapatti*) is the sole means (to attain the wished-for end), one should seek refuge at the lotus feet of Nārāyaṇa with the realisation that there is no end for the soul beyond this. The above gives the essence of the lengthy sentence. Now for a free translation: *svadhīna....nārāyaṇam-Nārāyaṇa*, who controls the nature, activities and well-being of the three kinds of the sentient (*jīvas*) and non-sentient (matter); who is totally free from the faults like ignorance, *karma*-good and bad (virtue and sin), who possesses limitless wonderful auspicious qualities like (full) knowledge, prowess, and wealth by nature, who is the Supreme Lord; *svāmitvēna...parigṛhyā*-having accepted Him, as master good friend and preceptor; *aīkāntika...manōrathaḥ*-eager solely to be ever of service to His lotus feet (service to Him); *tatrpaptayē....manvānaḥ*-firmly of the conviction that to attain that end even for ages, there is no other means than seeking refuge (*prapatti*) under His lotus feet; *akhilasatva dayaīka sāgarasya....mahāvibhūtē bhagavatō nārāyaṇasya*-who is most compassionate (ocean of compassion) to all beings; who is exceedingly miscible (mixing freely) with all people without any reference to desirable or undesirable qualities; who, by His very natural and extremely auspicious qualities, gladdens the hearts of all beings-devas, humans, animals and so on; who is a deep ocean of affection towards devotees; who feels it as the greatest pleasure to mix and freely exchange with all devotees; who has all the means of such as eternal infinite knowledge about all, all means of

port (*līlā*), and limitless wealth; possessor of the entire (all) worlds; of that great Lord (*Bhagavān*) Nārāyaṇa; *śrīmataccaraṇāra vindayugaḷam*-most auspicious lotus-like feet; ananyātma anjīvanēna-with the sole single-minded conviction that there is no greater end than this, one should seek Him as the only and sole means to attain the end (of eternal service unto Him).

2. One should, for spiritual well-being, continuously everyday) keep thinking of this (having adopted Him as the means o the end).

Comments: Text Section-1:- *svādhīna*-refers to the state where all activities are under His control unlike those of others (*cētana* and *acētana*). ``The entire universe-movable and immovable-is in the custody of Kṛṣṇa" All except Himself are under His control and command. What are these? *trividha cētanācētana*-the three types of souls, the bound, freed and ever-free, non-sentient-matter of this world, and of the divine, and time; their very nature, their qualities and activities and *sthiti*-existence. The nature of the soul (sentient, unchanging) and matter (non-sentient, undergoes constant change) are for ever defined as above. *svarūpa sthiti* needess to say, this is their state (existence). Difference among the sentient (souls): unlike the singleness (only one soul-*advaita*) of the *māyāvādins*, we have it that according to the scriptural authorities ``One among many" (*kaṭhōpaniṣat*), Because of differences, we infer that souls are many. (some being happy and some miserable); Difference in nature: in being able to know, act, enjoy, being changeless, self-effulgent, and being His (*śēṣatva*). Difference in activity: knowing, wishing, putting forth effort etc.

Differences among the non-sentient:- the stages of

evolution-*prakṛti* (unmanifest); mahat-ahankāra of matter; of units second, minute etc) of time-of the unmanifest (kāraṇa-cause) and manifest (kārya-effect), which are different from one another. Differences in nature, non-effulgence, susceptibility to change, having different properties. Differences in activity-being the material for creation, ability to hide and show out.

The question arises; Masters like kings are also found to control assets, houses, servants etc. Is the Lord's control similar? No. *klēśa karmādyāśēṣadōśa asamspṛṣṭam*-these masters are subject to short-comings; faults due to karma and so on. The Lord is free from all faults. *īśvara* is the person free form all shortcomings; *klēśa*-being subject to desire and hate; *karma*-virtuous and sinful acts; *ādi*- the propensity to these. The Lord is not susceptible to any of these. These represent all that are bad (undesirable). He is absolutely free from all these. He is the very opposite of all that is faulty, lowly and undesirable; Not only that, He is the abode of all that is noble and auspicious. *svabhāvikānavadhikātiśaya jñānabalaiśvaryavīrya śaktiḥ tējaḥ*-``His omnipotence, omniscience and divine activity (creation) are natural to Him" (*Svētāśvatāra*). His qualities are eternal (*Cāndōgya*). His might, prowess, infinite knowledge and other qualities have not been acquired by effort or conferred as a boon by some god. They are ever-present and are part of His very existence. *anavadhikātiśaya*-Words fail to express all His greatness; they cannot be comprehended by the mind (*Taittriya*); ``He is the abode of the incomparably best of qualities" (*Tiruvaimōḷi* 1-1-1). His qualities are infinite. What are these qualities? *jñāna...mahārṇavam :jñāna*-He who comprehends everything at the same time and directly without any aid (nyāyatatvam). He sees and comprehends all things at all times by Himself. *bala*-ability to manage all the worlds effortlessly. ``The

reme support of all the worlds"(*Taitriya*). "I bear the entire lds by an infinitesimal part of my divine powers (*Gita*). *arya*-the ability to rule all the worlds under one royal umbrella. ne Divine Ruler rules all the living and the non living" *ētasvatāra*). *virya*-valour-bearing and ruling the entire worlds out any strain. *śakti*-power to execute whatever that is ertaken without any hitch or obstacle. "The power of the reme is diverse (undescribable)" (*Śvētaśvatāra*). "None but i has the ability to control and protect (all these worlds)" *snupurāṇa*). "The actions of the all pervading and infinite one unrestricted." *tējaḥ*-even the very mention of His name strikes or in foes. "rāvaṇa! I am so terrified at Rāma's name that words ratna and ratha beginning with letter 'r'cause fear in me" rica-Rāmāyaṇa Araṇyakāṇḍaḥ). Or, ability to complete easily s which require intense effort. "Only He is so celebrated" *triya*)-the fame due to his power and valour may be included in -splendour.

What is it that is characterised by the nature, form and ities enumerated? *paramapuruṣam* ... the Supreme Lord iyaṇa. parama-'supreme' differentiates the Lord from other ient *cētanas* (*puruṣa*). *parama* indicates that there is none rior to Him. *bhagavantam*-this wonderful person is *Bhagavān.* ing with *svadhina*...., functions like creation were enumerated; *jñānabalaiśvarya*...- the six-fold essential qualities were nerated. The Viṣṇu Purāṇa states; The name Bhagavān pertains he chief cause of all causes, the Lord of all (sarvēśvara). indicates that He is the creator (transforming the unmanifest the manifest), and the one who is the protector, maker and hilator. The qualities of *jñāna, śakti, bala, aiśvarya, virya* and (all explained earlier) are included in Bhagavān. The fullness

of qualities and being the primal cause (creator) have thus bee enumerated. The lesser gods like Brahma are also, out of courtesy called Bhāgavān because of their having some greatness. Here it i specifically mentioned-Bhāgavān Nārāyaṇa, The Upaniṣat say "Out of nārāyaṇa is born Brahmā; Out of Nārāyaṇa is born Rudra So He is the cause of Brahmā and Śiva and is their goal too nārāyaṇa-the name that is the result of enumerating all that has bee enumerated, the essence of the *Puruṣa Sūkta*, included in each o the Vedas. "I am the Person propounded in all the Vedas" (Gita "In the beginning, middle and in the end (conclusion) Nārāyaṇa spoken of in the vēdās."

So far the unique greatness of Nārāyaṇa as the attainable go was dwelt upon. Now the prayer for service unto Him (bein accepted in service) is put forth in the text upto word endin *tatprāptayē. svāmitvēna, gurutvēna, suhṛtvēna ca parigṛhyā-* A these go to make up the meaning of the term Nārāyaṇ *svāmitvēna-* Lord and possessor *gurutvēna*-the preceptor-eas approachability of the teacher; *suhṛtvēna*-friend-easy miscibility, indicates *vātsalya-*, affection.

Alternately, *svāmitvēna*-the Lordship expatiated in th *Puruṣasūkta*, *gurutvēna*-the dispenser of knowledge-*Sankarsaṇ Bhagavān* (one of the five states of Nārāyaṇa), *suhṛtvēna*-Nārāyaṇ "Nārāyaṇa pervades everything inside and out" He is the inner so of all-in men, devas and so on. He is the friend who resides in al This well-meaning friendship is referred to by *suhṛ svāmitvēna*-the master servant or possessor-possession relationshi so essential for *śaraṇāgati.* gurutvēna-the preceptor-disci relationkship; the preceptor teaches all that the disciple does n know but should know. *suhṛtvēna*-He is the shelter, friend and th supreme goal too. Easy accessibility and miscibility are indicate

parigṛhyā-accepting Him in all these aspects. He is not accepted so just by one person (the *śaraṇāgata*). He is so accepted by the entire world; by the scriptures, by the teachings of all teachers, and in all other ways.

Having accepted Him as the Lord and Master, it is natural to think of oneself as the servant. The servant wishes for service, *aikāntika tatpādāravindadvaya paricarya ēkamanōrathaḥ; aikāntika*-intimate, personal. This may be linked with the *tat*-this association would suggest all natural relationships. When associated with *tatpādāmbuja*, the natural love and affection in serving the Lord intimately are indicated. *tatpādāmbujadvayam*-those two lotus feet of Nārāyaṇa. Though, by feet the entire form (Nārāyaṇa) is meant, the feet are unique as the landing place. The new born infant seeks the teats of the mother; so are the feet highly desirable to seek. Just like the breast overflowing with milk, the feet overflow with nectar. *ambuja*-lotus; very desirable not just like a bitter decoction taken as medicine; *dvaya*- two feet; inseparable; the means and the goal. "I seek your two friendly feet" says the devotee (*jitantāstōtra*). *paricarya*-service in all its manners; *paricarya* means activity (*carya*) pursued towards the superior; that is service. It also means all-round service; all pleasant activity starting with circumambulation (*pradakṣiṇa*). *ēkamanōrathaḥ*-leaving all other fruits (things wished for), the devotee seeks service as the sole goal. *tatprāptayē*-to attain that goal of service. The *ca* here does not link up this fruit with something else. What else does it mean? It is for linking up with something not mentioned earlier. Service to You and to Your devotees. Association with servants of the Lord and service to them is as desirable, if not more, as service to the Lord Himself.

So far, the nature of the goal was dealt with. The means

suitable to attain the goal and the mode of application are dealt with in the next text ending with *śaraṇam anuvrajēt*. From *tvatpādāmbujadvayaprapattē* up to *manvānha*, the conclusion about the means is dealt with while from *tasya* to *caraṇāravinda*, the form (nature) of the means is explained. Furtheron, from *ananyātma* to *anuvrajēt*, the adoption of the means is explained. *tatpādāmbujadvaya*-the goal itself is the means. If the goal and the means are identical, it suggests that the cause and effect are identical. That would lead to the negation of effort and result (gain). Nagation of these means that there would be none pursuing these. If this be so, the *śāstrās* which teach in this direction would become meaningless and unauthoritative. How are all these contradictions to be reconciled? Since service (*paricārya*) at the *pādambujadvaya* (the two lotus like feet) is the end and *prapatti*, seeking (refuge) at the *pādāmbujadvaya* is the means, there is no contradiction. If service and seeking refuge (surrender) are the real *upāya* (means) and *upēya* (end), what about the authoritative texts ``One who knows Brahman becomes like Brahman", ``One who has known Brahman attains supreme bliss" ``Seek Me alone as refuge", ``You alone should be my means" which declare that the means and the end are both one and that the Lord Himself is both the means and the end? The answer is *paricarya* and *prapatti* are not different; The pleasure resulting *paricarya* and the grace-resulting *prapatti* are the same though they are (apparently) different by virtue of the qualifying features. One may ask; when one says *aja* (goat), *gaja* (elephant) *mahiṣa* (buffalo) ``Are not the objects different because of different characterising features?" But here the characterising features (qualifying adjuncts) are different. In, for example, ``Devadatta is dark, young and well built", though the object is qualified by the characteristics in different ways, the object (Devadatta) is the same. This is like explaining ``He is the created;

is the creator" by saying that the combination of *cit* and *acit* in tle (*sūkṣma*) form with Brahman is the cause and the same nbination of *cit* and *acit* in gross (*sthūla*) form with Brahman is effect.

prapattēḥ-``Begging Him to be the means with intense faith Him is *prapatti.*" I have no association with the other means cticed with more difficultly. The faith and the prayer that the tector is the means is *prapatti.* anyat-are there no means other n surrender-*prapatti*? From *anyat* to *manvānaḥ* (in the text), all er means are good for those who have the will for them (good ter for those who can drink it). They are not suited to persons e us. *anyat*-all means like *bhakti* and its adjuncts *karma, jñāna* l all those other than *prapatti.* Are these not mentioned in the iptures as means to the goal? *namē*-not for me; *namē asti*-they only for those with the will and capacity; not for one like me o is ignorant, incapable; steeped in *karma* (worldliness) and nce involved in successive births in different forms and steeped sensual pleasures; hence the subject of the Lord's chastisement d not His grace. If not in earlier births, why not work up now by od acts and *tapas* seek His grace? *kalpakōṭi sahasrēṇāpi*-just as a ll of cobweb will not germinate even if soaked in water for a ousand days, I will not qualify for His grace (by my efforts) for rnity. *sādhanamasti*-the negative *na* occuring earlier (*namē asti*)- ould be drawn here also; *sādhanam na asti*-it is not instrumental. t only so; *sādhanam na bhavēt* is what is meant. It will not be the eans for me *iti manvānaḥ*-the present tense indicates that this ought-frame of mind-should be continuous.

tasyaiva bhagavatē nārāyaṇasya - That nārāyaṇa referred to rlier as bhagavantam nārāyaṇam, which reminds one of the alities which make Him extremely desirable as the goal, and the

seat of such qualities. The released soul experiences the Supreme with all His admirable qualities`` (*Taitriya*). Here, by bhagavatō narāyaṇasya, the qualities desirable in the *upāya* (means) and the repository of these is meant. Furtheron, the qualities and the Person meant in the terms bhagavān nārāyaṇa are dealt with. *akhila satvadayaika sāgarasya* - an ocean of compassion (*dayā*) for all good causes; *akhila satva* .... encompassing all living creatures without any distinction; *dayā*- selfless feeling of compassion, unable to look on at the misery of others. Expressing anguish at others sorrows without any selfish motive. *ēkasāgarasya* ... He is the sole container of all the flood of compassion. *anālōcita guṇāguṇākhaṇḍa janānukūla amaryāda śīlavathaḥ*- ... natural quality of mixing with others, without any need to examine their good or bad nature; there are lots of people whose virtues and defects cannot stand examination by the mind; even to them He is available to ennoble them; He does not take cogniscence of their faults; Is it a virtue not to recognise existing good ? When he does not look at faults fit for punishment, it follows that He does not look for virtues which make one deserve His protection. *anālōcita* - *ālōcana* or consideration is examining the existence of virtues and faults; that is, whether one is ignorant or learned, theist or atheist, ethical or unethical, humble or haughty and so on *akhaṇḍajana* - all; not differentiating as deva or human; the four - fold caste or mixture of these; *anukūla* - taking all these ashore in the right path in crossing the waters of *samsāra*. *amaryāda* - *maryāda* means limit; *amaryāda* - limitless or infinite. *śīla* - miscibility, when mixing with the low He does not consider His own superiority and nobility and the inferiority or lowliness of the other person; He mixes freely and fully. *śīlavataḥ* - *vataḥ* - ever; this characteristic is always with Him; everpresent.

It may be asked; He may be prepared to mix freely with all; others like Him ? Do they not move away in dislike ? *dēva yak manuṣyākhila janahṛdayānandanasya* - moving the hearts of ; the wise as well as the idiotic. How? *tu* - there is a basis for this. *abhāvika anavadhikātiśayaguṇavattayā* - by His natural, infinite sirable qualities; His auspicious qualities have already been tensively dealt with; what is new ? the qualities of head and heart ere dealt with; what is referred to now is the form - the body. eople addrss Śrī Rāma : "O, Rāma ! you are pleasing to the eye as uch as men desire; You are pleasing to the hearts of the gods.`` ne youthfulness, brilliance and softness, all pleasing to the eyes, e referred to here (dēvatiryak ... etc.,). It is said; "The demoness ūrpaṇakha) was filled with lust when she set her eyes on the eautiful dark form (of Rāma) resembling the god of love.`` She as captivated by His beauty and told Rāvaṇa "Those beautiful ouths with large lotus like eyes.`` The sylvan gods wished to ecome human maidens when they saw Rāma walking bow in and." Such is His captivating form. *tiryak* - animal. hanumān told itā ``Rāma whose eyes are large like lotus petals captivates the earts of all the living." Hanumān is referred to as ``Son of Vāyu, ne monkey, the animal." He exemplifies all three.; *manuṣya* - of nen. ``The sages of *Daṇḍaka* forest were struck with wonder at the xtraordinary beauty and symmetry of Rāma's form". *ādi* - and so n; this means the non - sentient ; a stone melted and became a naiden (Ahalya). *akhilajana* - irrespective of whether friend or foe; *ṛdayānandanasya*-not like one who though good - looking kindles arsh feelings; ``He captivates the sight and the heart of men"; ``He nakes the hearts of all melt with emotion``; "Having lost the heart ne has to send a messenger to it to return`` Such is His exceptional eauty.

With all this, has He any good feeling for those who seek and approach Him ? *āśrita vātsalyaika jaladhē* - He considers even their faults as desirable; āśrita - those who sought Him. "We are Your subjects`` the sages of *Daṇḍaka* forest told Rāma who assured them protection (against the demons); those who offer a leaf, flower, a fruit or even pure water with true devotion (Gīta 9-26) ; those who declare even once "I am Yours; You are my refuge`` (to such, Rāma, offered absolute protection); *vātsalya*; like the cow which removes filthy materials covering the just-born calf by licking it with relish; so friendly that He is not mindful of a mountain of faults but admires only the good aspects of the devotee; Rāma declared "Though he may be the seat of all faults, the seeker (after protection) should never be rejected`` ēkajaladhē -the single vessel (sea) full of all these qualities. Will he just help the seekers once and leave them? Will He not think that the help is for His own pleasure? *bhaktajana* - meditation with love is termed devotion (*bhakti*). The root *bhaja* (meditate upon, bow to) is used in the sense of service; good service is the essence of devotion - so the wise say; love and service are marks of the devotee and *prapanna* - seeker of protection - *samślēṣaika bhōgyasya*- He does not brook a moment's separation from those truly devoted souls (who have no other purpose but love), His very sustenance, nourishment and pleasure.

nityajñāna kriyā aiśvaryādi bhōga sāmagrī samṛddhasya- when He has the pleasure of the company of these innumerable souls (devotees) He has all the facilities for such pleasure. He has full control over the eternal, ageless instruments of pleasurable experience - their nature, form, activity, and ramifications; He is the Lord and possessor of these aids to enjoyments, His lordship is full and complete. Well, if He has the instruments for pleasure and the

pleasures what about the place ? *mahāvibhūtēḥ* - the possessor of he infinite expanse of the land of Bliss (*nityavibhūti* or *paramapada*) in contrast to the finite world of sport (*līlā vibhūti*) which is a small fraction of the eternal. Is He just a lonely bachelor who has these infinite sources of pleasurable enjoyment ? *śrīmat*-He has a fit companion to find the shore (the limit) of the vast expanse in His first queen, Mahālakṣmi. The question arises, what s the pleasure arising out of the company of His consorts to Him who is the personification of bliss in the form of everfulfilled desires (*avāptasamastakāma*)?. What is the need for a companion to Him?" The answer is; His pleasure is the uplifting of souls. She is companion and aid in this by mediating (between the sinful souls and her Lord). May He be sought as such? *caraṇāravindayugaḷam* - most fitted to our nature; most desirable and pleasurable; a most beautiful combination which invites all to come; the two lotus like feet (are to be approached and held). How are they to be sought ? *nanya ātmasanjīvanēna* - with the conviction that nothing else can ennoble our soul. *tatgata sarvabhāvēna*-fully concentrated on this and nothing else. What is to be done ? *śaraṇamanuvrajēt* - seek them (Him) as the sole means to the goal with firm belief (of success). *vrajēt* mentally seeking firmly. What is the need for *anu* ? *vraja* indicates the knowledge; *anu* signifies the conviction Also *anuśyutam bhavēt* - the feeling and conviction should be without interruption. As is indicated by *dvayamarthānusandhānēnasaha sadaīvam vaktā- (Śaraṇāgati Gadyam* the Lord's command), the *vrajēt* frame of mind should be for all time.

Comments on Text 2-Is this seeking' (*śaraṇāgati*) to be practiced once and then forgoten ? No, *tathaśca pratyaham ātmōjjīvanāya ēvam anusmarēt*-though once is enough for the purpose of obtaining the desired fruit, it has to be remembered

everyday to sustain oneself. *tathaśca* - though the *śāstras* declare that practised as a means the pronouncement of the *dvayam* once is enough, and the Lord Himself has declared *sakṛdēvaprapannāya*...to one who sought me but once saying 'I am yours' I afford total protection - (said Rāma while accepting Vibhīṣaṇa), it is necessary afterwards too. Is there any time limit ? No. *pratyaham* - it is to be remembered everyday. Is it because what was done earlier (as a means) is incomplete ? No, *ātmōjjīvanāya* - for the uplift of the self; Every moment in which Vāsudēva is not thought of is a waste; it is misery; it is confusion; it is corruption of the mind (Garuḍa Purāṇa). If even for a moment one does not think of Vāsudēva it is a loss to the soul. So to save and uplift it, this has to be done continuously. *ēvam* - not superficially but with the same ardour and manner as in the beginning without any dimunition. Having said *pratyaham* - daily, why *anusmarēt* ? Is it enough if it is thought of but once a day? No; it has to be practised frequently - constantly as was commanded by the Lord "*sadā ēvam vaktā*" in *Śaraṇāgati Gadyam.*

3. The *arcirādi* path traversed by one who has realised the means (the means and end are the same) and the nature of the Land of Bliss he enters are then described in detail - beginning with *caturdaśa bhuvanātmakam.*

caturdaśabhuvanātmakamaṇḍaṃ daśaguṇitōttaraṃ
cāvaraṇasaptakaṃ samastaṃ kāryakāraṇajātamatītya
paramavyōmaśabdābhidhēyē bramhādīnāṃ
vānkamanasāgōcarē śrīmati vaikuṇṭhē divyalōkē,

sanakavidhi śivādibhirapyacintya svabhāvaiśvaryaiḥ
nityasiddhairanantaiḥ bhagavadānukūlyaikabhōgaiḥ
divyapurūṣaiḥ mahātmabhirāpūritē, tēṣāmapi iyatparimāṇaṃ
iyataiśvaryam īdṛśasvabhāvamiti paricchēttumayōgyē,

divyāvaraṇa satasahasrāvṛtē divyakalpakatarūpaśōbhitē
divyōdyāna śātasahasrakōṭibhirāvṛtē atipramāṇē divyāyatanē,

kasmiṅścidvicitra divyaratnamayē divayāsthānamaṇṭapē
divyaratnastambhaśatasahasrakōṭibhirupaśōbhitē
divyanānāraṭnakṛtasthalavicitritē, divyālankarālankṛtē,

paritaḥ patithaiḥ patamānaiḥ pādapasthaiśca
nānāgandhavarṇaiḥ divyapuṣpaiḥ śōbhamānaiḥ
divyapuṣpōpavanairupaśōbhitē, sankirṇapārijātādi
kalpadrumōpaśōbhitaiḥ asankirṇaiśca
kaiścidantaḥsthapuṣparatnādinirmita divyalīlāmaṇṭapa
śatasahasrakōṭibhirupaśōbhitaiḥ sarvadā anubhūyamānairapi
apūrvavadāścaryamāvahadbhiḥ
kriḍāśailaśatasahasrairalankṛtaiḥ kaiścit
nārāyaṇadivyalīlāsādhāraṇaiḥ kaiścitpadmavanālayā
divyalīlāsādharaṇaiśca kaiściccukaśārikāmayūra
kōkilādibhiḥ kōmalakūjitairākulaiḥ
divyōdyānaśatasahasrairāvṛtē,
maṇimuktāpravāḷakṛtasōpānaiḥ divyāmalāmṛtarasōdakaiḥ
divyāṇḍajavaraiḥ atiramaṇiyadarṣanaiḥ
atimanōharamadhurasvarairākulaiḥ antaḥsthamuktāmaya
divyakriḍāsthānōpaśōbhitaiḥ divyasaugandhika vāpiśata
sahasraiḥ divyarājahaṃsāvalivirājitaiḥ āvṛtē-

Text and comments : This text is too long and quite mplicated for direct translation. It has to be split into sections.

3A.:- *śrimati vaikuṇṭhē*-in the divine Land of Bliss, rivaikuṇṭha; *bramhādinām vāngmanasā agōcarē* - beyong the ords and comprehension of even Brahma (four faced god) and thers (devas); *paramavyōmaśabdābhidēyē* - which is called by the ame '*paramākāśa*'. *caturdaśabhauvanātmakam....kāraṇajātamatitya*

- which is far beyond the egg-shaped unit containing the fourteen worlds - seven above the earth and seven below it and the various covers (oceans) which increases ten fold successively, and also beyond all those areas each of which appears to be related as cause and effect.

Comments - *caturdaśabhuvanātmakam* - seven worlds with the earth including and above it, and the seven worlds below (*atala, vitala, pātāla* and so on); *aṇḍam* - The egg-shaped unit which is a vast expanse which contains all these fourteen worlds and the areas (*āvaraṇas*) which separate them, each ten times larger than the other. These seven *āvaraṇas* are constituted by water, fire, ether, and the principles which make *prakṛti; samastam* - refers to all, there are millions of egg - shaped units in this vast universe; *kārya, kāraṇa, jātam*- constituted by various Principles each of which is related to the next as cause and effect; *atītya* - beyong all this mass of *prakṛti (prakṛti*, though eternal, is ever subject to change, creation and dissolution. *śrīvaikuṇṭha* is beyond the vast expanse of *prakṛti* and eternally changeless).

What is beyond all this ? *parama* - vast; there is no upper limit to this (*Vaikuṇṭha); vyōmaśabdābhidēyē* - called `*parama vyōma'* ie., *paramapada.* This refers to the vastness - several times the size of the very vast *prakṛtimaṇḍala*; it is characterised by being absolutely clear; nothing remains hidden or unperceived; *bramhādīnām vāgmanasā agōcarē* - refers again to the vastness. The four - faced Brahma whose comprehension is far superior to our limited capacities cannot comprehend by mind or speech the vastness or the bliss of this Land. *śrīmati vaikuṇṭhē*, - in the divine land called *Śrīvaikuṇṭha*, contrary to our land of *karma.* There service to the Lord is eternal and continuous. *vaikuṇṭhē* - where there is no screen of ignorance limiting the knowledge

mprehension) and powers (intelligtence etc.,); *divya lōkē* - ne land; marks out the difference from our land which is subject ie laws of *karma* (action and its fruit).

3B:- *sanaka vidhi śivādibhirapi ācintya svabhāvaiśvaryaī* - land whose greatness and wealth is beyond the comprehension the sages like Sanaka who are well - known for their sciousness of the Lord and beyond the comprehension of hma, Śīva and other gods who are more action - prone than the es who are prone to meditation and realisation. *nityasiddhaiḥ* - *īkuṇṭha* is populated by `*nityas*' whose characteristics are cribed - the eternally free souls who have been serving and oying the company of the Supreme for eternity without erruption; *anantaiḥ* - there is no limit to the number of such *yas; bhagavadānukūla bhōgaiḥ* - steeped in the realisation of the preme Lord; their only activity is *bhagavadanubhava; yapuruṣaiḥ* - by divine persons who have never set foot on our th; *mahātmabhiḥ* - souls whose greatness cannot be mprehended. The Lord cannot bear separation from these *hātmas* even for the fraction of a moment; devotion and service e their hall - marks. *apūritē* - eternally populated by these souls; e land abounds with them. The nature of *Vaīkuṇṭha* is such that it beyond the comprehension not only of Brahma but beyond the asp of even these great souls. *tēṣāmapi* - even to those souls nose greatness in knowledge is beyond our grasp; *ricchēttumayogye* - beyond their ability to comprehend. In what pects ? *iyatparimāṇam*- in area or volume (size); *iyadaīśvaryam* - wealth (contents); *īdṛśaśvabhāvam* - of such nature; pariccnēttumayōgyē - all these are incomprehensible even to ose great (awakened) souls.

3C:- What follows is an attempt to describe the wealth of the

Land of Bliss. *divya* - the term *divya* characterises the uniqueness which is totally unlike what our mundane senses can realise. *divya āvaraṇa śatasahasra āvṛtē* - hundreds of thousands of fortifications. *āvaraṇa* is fortification. (This is not for same purpose that we think; there is no need for any wall there; it is only indicative of the wealth). It is in keeping with the immense wealth of the supreme Lord. Also although there is no need for any fear of danger to their beloved Lord, the devoted souls still are cautious. They fear danger where none exists - such is the nature of their love and devotion. One should not think that there are only fortifying walls. The natural beauty is then described. *divyakalpakatarūpaśōbhitē* - shining with rows of *kalpaka* trees which are most enjoyable; *divyōddhāna śatasahasrakōṭibhirāvṛtē* - The central area, the temple of the Lord, is surrounded by innumerable gardens which afford the playground for Śrī Vaikuṇṭhanāntha and His consorts. *atipramāṇē* - in the vast expanse extending in all directions; *divyāyatanē* - in such a temple (residence).

Text and comments 3D:- The previous section 3C described the temple of the Lord in a general way. The hall of audience is now described. *kaśmincit* - located in this temple; *vicitra ratnamayē* - studded with different varieties of gems; *divyāsthānamanṭapē* - in a special hall of audience; *divyaratna stambha śatasahasrakōṭibhirupaśōbhitē* - resplendent with innumerable pillars of precious stones; *divyanānāratnakṛta sthala vicitritē* - with floor paved with varieties of divine gems; *divya alankāra alankṛtē* - decorated with many beautifully embroidered canopies, drapes and other furnishings.

3E. The description reverts back to the gardens full with multi - coloured and sweet smelling flowers, *paritaiḥ* - (flowers) scattered every where; *patitaḥ* - fallen from the trees; *patamānaiḥ* -

falling; *pādapasthaiśca* - remaining on the trees; *gandhavarṇaiḥ* - of all colours and diffrerent sweet odours, *apuṣpaiḥ śōbhamānaiḥ* - resplendent with fine flowers; *apuṣpavanaiḥ upaśōbhitē* - shining with surrounding flower ens (conforming to the foregoing description). What follows ribes the gardens again in other aspects. *sankīrṇapārijātādi adrumairupaśōbhitē* - shining with trees like *pārijāta, candana, kalpaka* and others closely mixed up; *asankīrṇaiśca it* - also some trees standing apart; *antahsthaḥ puṣparatnādi nita divyalilāmanṭapa śata sahasrakōṭibhirupaśōbhitaiḥ* - rspersed inside with a very large number of resting and sporting es (mantapas) decorated with fine flowers, precious stones and like; *sarvadānubhūyamānairapi āścaryamāvahadbhiḥ* - ever derful and amazing although being enjoyed (used, constantly); *lāśailaiḥ śatasahasraiḥ alankṛtē* - studded by innumerable hills of rt (hill resorts providing sport); *kaiścinnārāyaṇadivyalilā dhāraṇaiḥ...āvṛtē*- some gardens exclusively for the sport of the d; some exclusively for *Śrī* (the Lord's consort); some for mon sport; all full with beautiful and sweet throated birds - rots, cuckoos, peacocks and others. All these clauses qualify the umerable gardens surrounding the temple of the Lord. Then ow a description of the tanks, ponds and lakes intended for atic sport which are described in detail. *maṇimuktāpravāḷakṛta ānaiḥ* - with steps (leading to the water) studded with pearls, als and other gems; *divyāmala amṛta rasōdakaiḥ* - filled with a t sheet of pure and nectarine divine water; *atiramaṇiyadarśanaiḥ, manōharamadhurasvaraiḥ divyāṇḍajavaraiḥ ākulaiḥ* - populated a large number of beautiful and sweet - throated birds of various ds. *antaḥsthaḥ muktāmayadivyakriḍāsthānōpaśōbhitēḥ*- versified by decorative islands of sport studded with pearls; *vyarājahamsāvalī virājitaiḥ*- resplendent with spotless (white)

royal swans; *divyasaugandhika vāpīśatasahasraiḥ āvṛtē-* (gardens) surrounded by innumerable likeable water resorts (tanks, lakes, ponds and so on).

3F:- nirastātiśayānandaikarasatayā cānantyācca praviṣṭānunmādayadbhiḥ kṛiḍoddhēśairvirājitē tatra tatra kṛta divyapuṣpaparyankōpaśōbhitē nānāpuṣpāsavaāsvādamattabhṛngāvalībhirudgīyamāna divyagāndharvēṇāpūritē candanāgarukarpuradivya puṣpāvagāhimandānilasēvyamānē madhyē puṣpasañcayavicitritē mahāti divyayōgaparyankē ananta bhōgini

3G:- śrīmadvaikuṇṭhaiśvaryādi divyalōkam ātmakāntyāviśvamāpyāyantyā, śēṣaśēṣāśanādi sarvaparijanaṃ bhagavatahtattādavasthōcita paricaryāyāmajñāpayantyā, śīlarūpaguṇavilāsādibhirātmānurupayā śriyā sahāsīnam.

3H:- pratyagrōnmīlitasarasijasadṛśanayanayugaḷam, svacchanīlajīmūta sankāśam, atyujjvalapītavāsasam, svayā prabhayā ati nirmalayā atiśītalayā māṇikyābhayā kṛtsnaṃjagadbhāsayantam acintyadivyādbhutanityayauvana svabhāvalāvaṇyamayāmṛta sāgaram ati saukumāryādiśaprasvinnavadālakṣyamāṇa lalāṭaphalaka divyālakāvalīvirājitam prabuddhamugdhambujacārulōcanam savibhramabhṛulatam, ujjvalādharam, śucismitam kōmalakanṭham unnasam udagrapīnāṃsiavilambikuṇḍala alakāvalībandhurakambukandaram priyāvataṃsōtpalakarṇabhūṣaṇa ślathālakābandhavimardaśaṃsibhiḥ caturbhirājānuvilambibhirbhujairvirājitam

3I:- atikōmaladivyarēkhālankṛtā tāmrakaratalam,
divyaāngulīyaka-virājitam atikōmala
divyanakhāvalīvirājitam, atiraktāngulībhiralankṛtam
tatkṣaṇōnmīlitapuṇḍarīkasadṛśacaraṇayugaḷam,
atimanōharakirīṭa-makuṭa cuḍāvantaṃsa makarakuṇḍala
graīvēyakahārakēyura kaṭaka śrīvatsakaustubha muktādāma
udarabandhana pītāmbara kāñcīguṇanupurādibhiḥ
atyantasukhasparśaiḥ divyagandhaīrbhūṣaṇaīrbhūṣitam
śrīmatyā vaījayantyā vanamālayāvirājitam
śankhacakragadāsiśārangādi diyāyudhaīssēvyamānam

Text and comments 3F - The seat (cum - bed) in which the Lord is seated with His Consorts is described. The flower bedecked space is first described in detail. *nirasta ānandaīka rasatayā ca-* of incomparably great pleasure (bliss) and the ultimate in comforts; *anantyācca-*infinite (limitless); *praviṣṭān-unmādayādbhiḥ-* intoxicating the entrants by the above qualities; *krīḍōddēśaīrvirajitē* - resplendant with seats affording sport (pleasure); *tatratatrakṛta divyapuṣpaparyankōpaśōbhitē* - studded here and there with flower bedecked resting places (like sofa, divan and the like); *nānā puṣpa āsavasvadamattabhṛngāvalīrudgīyamāna divyagāndhārvēṇa āpūritē* - filled with the divine music afforded by the clusters of bees, happily drunk with the honey from various flowers; *candana agaru karpūra divya puśpa avagāhi mandānila sēvyamānē-*served by the gentle breeze saturated with the fragrance gathered from *candana* (sandal), *agaru* (lacquer), *karpūra* (camphor), and divine flowers; *madhyē puṣpasanca vicitritē-* decorated at intervals with designs in flowers; *mahati divya yōga paryankē-* on a spacious divine seat (cot); *anantabhōgini-* on the serpent *Ananta* (Ādiśēṣa who serves as bed, seat and canopy as circumstances demand).

3G. The Lord's consorts and attendents surrounding Him are now described; *śrīmadvaīkunṭhaīśvaryādi divyalōkam-* this divine

world of *Śrīvaikuṇṭha; ātmākāntyā-* by her brilliance; *viśvamāpyāyāntyā-* making that world shine and feel happy (The reference here is to Śrī Mahālakṣmi whose presence illuminates and gladdens the entire world of *Śrīvaikuṇṭha). śēṣa śēṣāśanādi sarvaparijanam-* all attendants including *Ādiśēṣa* and *Viśvaksēna (Śēṣāśana* - He who lives on the remnants of the Lord's meal) - *bhagavataḥ tattadāvasthōcita paricaryāyāmājñāpayantyā-* commanding (them) to render such services to the Lord as circumstances require; *śīla rupa guṇa vilāsādibhiḥ-* befitting (matching) the Lord in (her) qualities such as *śīla* (miscibility), in the beauty of (her) bodily from, love and affection and so on; *śrīyāsahāsīnm-* united with Śrī (Lakṣmi) of features described above.

3H. The next few lines describe the Lord in His various aspects, his form, jewels and so on; *pratyagra unmīlita sarasijadṛśa nayanayugaḷam*-with wide eyes like the freshly blossomed lotus; *svaccha nīla jīmūta sankāśam*-(His form) resembling the clear blue cloud; *atyujjvala pītavāsasam-* richly resplendant with the yellow silk (*pītāmbara*) adorning the waist (*dhōti*); *svayāprabhayā-* by His radiance; *atinirmalayā-* extremely faultless (clear); *atiśītalayā-* very cool (*ati kōmalayā* - quite youthful); (*svaccha*) *māṇikyābhayā-* with the brilliance of the gem *māṇikyam; kṛtsnam jagat bhāsayantam-* illuminating the entire universe. *acintya*-unimaginable; *divya*-divine; *adbhuta-* wonderful; *nitya yauvana svabhāvalāvaṇya amṛta sāgaram*-an ocean of nectar filled with inherent youthful beauty. (This is a figurative way of giving expression to the ecstatic beauty of the Lord's form); *atisaukumāryādi iṣaprasvinnavadāla kṣyamāṇa lalāṭaphalaka divya alakāvalīvirājitam-* shining with curls of hair (forelocks) playing on the soft tender face moist with mild

eat; (from *prabuddha* to *virājitam* - *Pēriyavāccān Piḷḷai* refers the der to his commentary on the *Stōtraratna*). From *prabuddha* etc beauty of the face is experienced. *prabuddha*-opened up by the of seeing the devotee; *mugdha*-tender, like the lotus just about open up-the change due to the joy already mentioned; *ambuja ulōcanam*-like fresh and blossmed lotus; the comparison with lotus is inadequate; `lotus eyes' is preferred to `lotus like eyes'; is what devotees fall for; *savibhramabhrulata*- raised eyebrows a creeper, showing His concern towards His devotees; they are ned elsewhere to His *śāranga* (bow); *ujavalādharam*-beautiful ; *śuci smitam*-sporting a bewitching smile; *kōmalakaṇṭam*- utiful (desirable) cheeks; *unnasam*-raised nose; *udagrapīnām ilambikuṇḍala alakāvalībandhura kambukandaram*- the slim and ch-like neck is described. This is rendered beautiful by the looks curly hair and the earrings which drop down to the high and l-formed shoulders. *priyāvataṃsa* etc-this line talks of the brace from *śrī* out of her joy at the protective acts displayed ards her children (His devotees). *priyāvataṃsa utpalakaṛṇa īṣaṇa ślathālakābandhavimardaśamsibhiḥ* -(these qualify the ds) impressed (marked) by the blue-lilies worn by *Śrī* on her s; by her ear-rings and braids of hair (this ir licates the softeness the Lord's arms which could be marked b pressing against wers, hair and the like). These marks show out the connoisuer. wife of a hero embraces only the strong arms of her hero icating his valour and might. *caturbhirājānuvilambibhirbhujaiḥ* ur arms like the branches of the flourishing *kalpaka* tree fed as if the water which iis protection to His devotees (the joy of ording comfort to those who depend on Him feeds and sustains Lord's arms); reaching down to the knees-this, indicative of the gth of the arms, is the mark of a perfect figure; *virājitam*-shining

resplendent with (from *prabuddha* to *virājitam*, the commentary on the *Stōtraratna* verses 33-35 has been rendered here).

3H:- *atikōmala divyarēkhālankṛta tāmrakaratalam*-with very beautiful rosy palms decoratively marked by figures of the lotus, conch and discus; *divya angulīyaka virājitam*- shining with valuable rings on the fingers; *atikōmalanakhāvalī virājitam*- shining with fine finger nails; *atiraktāngulībhiḥ alankṛtam*- shining with rosy (long slim) fingers; *tatkṣaṇa unmīlita puṇḍarīka caraṇayugaḷam* - with two feet resembling fresh blossomed lotuses; *atimanōhara kirīṭa makuṭa*- the captivating jewels which beautify the Lord's body are described; or, rather the jewels appear more beautiful and shine on the divine form of the Lord. *kirīṭa makuṭa cūḍāvatamsa* - crowns, each sinificant by itself; one which indicates His supremacy - Lordship over the entire worlds, one which indicates His accessibility and affability towards all, one which indicates His infinite love. *cuḍāvatamsa* may be alternately taken to mean two jewels - *cūḍā* - the pendent on the top of the face and *avatamsa*- decorative cover for the ears; *makarakuṇḍala*- ear drops with the fish - motif; *graīvēyaka*-neckband; *hāra* - rows of chains decorating the chest, *kēyūra* - arm - bands; *kaṭaka*- circular bands worn on the wrists; *śrīvatsa*- mole - like mark on the chest called *śrīvatsa* ; *kaustubha* - *śrīkaustubha* the incomparable chest-jewel; *muktādāma* - rows of stringed pearls; *udarabandhana*- band worn on the belly above the navel; *pītāmabara*-the golden yellow silk cloth (*dhōti*); *kānicīguṇa*- bands of woven gold threads worn like a belt on the waist over the cloth; *nupura*-anklets; *ādibhiḥ* - many more like these not specifically described; *atyanta sukhasparśaiḥ*- though made of gold, the jewels, being each the personification of a divine being, are soft and flower-like to the touch; *divyagandhaiḥ*-each exhuding sweet fragrance; *bhūṣaṇaiḥ bhūṣitam*- decorated by divine ornaments; *śrīmatyāvaījayantyā*

amālāvirājitam- - shining with the *vanamālā* (a jewel or garland unfading flowers) known as *vaijayanti; śankhacakra gadā ārnagādi divyāyudhaiḥ sēvitam*-served by divine weapons eager fford protection to the Lord-the conch, discuss, mace, sword, and others.

svasankalpamātrāvaklapta jagajjanmasthiti dhvaṃsādikē
śrimati viṣvaksēnē nyastasamastātmaiśvaryaṃ
vainatēyādibhissvabhāvatō
nirastasamastasāṃsārikasvabhāvaiḥ
bhagavatparicaryākaraṇayōgyaiḥ bhagavatparicaryaika
bhōgaiḥ nityasiddhaiḥ anantaiḥ yathāyōgaṃ sēvyamānaṃ,
ātmabhōgēna anusaṃhita parādikāla divyāmalakōmala
avalōkanēna viśvamāhlādayantam iṣadunmilita
mukhāmbujōdaravinirgatēna
divyānanāravindaśōbhājanakēna divyagāmbhiryaudārya
mādhuryādyanavadhika guṇaganavibhūṣitēna atimanōhara
divyabhāvagarbhēṇa divyalilālāpāmṛtēna
akhilajanahṛdayāntarāṇyāpūrayantam, bhagavantam
nārāyaṇaṃ dhyānayōgēna dṛṣṭvā.

- *tatā bhagavatō nityasvāmyam ātmanō nityadāsyaṃ ca*
yathāvasthitamanusandhāya, ``kadāhaṃ
bhagavantaṃnārāyaṇaṃ mamanāthaṃ, mamakuladaivataṃ
mamakuldhānaṃ, mamabhōgyaṃ, mamamātaraṃ,
mamapitaraṃ, mamasarvaṃ, sākṣātkaravāni cakṣuśā
kadāhaṃ bhagavatpādāmbujadvayaṃ śirasā dhārayiṣyāmi?
kadāhaṃ bhagavatpādāmbujadvaya paricaryākaraṇayōgyaḥ
tadēkabhōgaḥ tatpādau paricariṣyāmi kadāhaṃ
bhagavatpādāmbujadvaya paricaryāśayā
nirastasamastētarabhōgāśaḥ
apagatasamastasāṃsārikasvabhāvaḥ tatpādāmbujadvayaṃ

pravēkṣyāmi? kadā māṃ bhagavān svakīyayā atiśītalayā dṛśā avalōkya snigdhagambhīramadhurayā girā paricaryāyāṃ ājñāpayiṣyati?" iti bhāgavatparicaryāyām āśāṃ vardhayitvā.

3L *tayaiva āśayā tatprasādōpabṛṃhitayā bhagavantamupētya. dūrādēva bhagavantaṃ śēṣabhōgē śriyāsahāsīnaṃ vaiṇatēyādibhissēvyamānaṃ ``samastaparivārāya śrīmatē narāyaṇāya namaḥ" iti praṇamya, utthāyōtthāya punaḥ punaḥ praṇāmya atyanta sādhvasavinayāvanatō bhūtvā, bhagavatpāriṣadagaṇanāyakaiḥ dvārapālaiḥ kṛpayā snēhagarbhayā dṛśā avalōkitōbhūtvāsamyagabhivanditaiḥ taistairēvānumatōbhutvā bhagavantamupētya śrīmatā mulamantrēṇa ``bhagavan! māṃ ēkāntika ātyantika paricaryākaraṇāya parigṛhniṣva" iti yācamānaḥ praṇamya ātmānaṃ bhagavatē nivēdayēt ||*

Text and Comments: 3J:- The description of the Lord's divine form is followed by the wealth of His attendants and His own qualities which please His devotees. The first reference is to His first deputy and personal secretary - *Śrī Sēnāpati Āḷvān* or *Viśvaksēna.* sankalpamātrāvaklupta jagajjanmasthiti dhvamsādhikē-the entire wealth of the Lord is entrusted with *Śrī Viśvaksēna* who is capable of managing the creation, protection and destruction of all movable and immovable objects by his mere thoughts; *Śrīmati Viśvaksēnē* - with *Viśvaksēna (Sēnāpati)* who is born inheriting the immense wealth of service unto Him; *nyasta samasta ātma aiśvaryam-* entrusted all the worlds in his sway. (The Lord delegates all His powers to this trusted deputy, *Śrī Viśvaksēna.* The services of other close attendants follow) *vaiṇatēyādibhiḥ-* by *Vaiṇatēya* and others. *Vaiṇatēya* is another name for *Garuḍa*, the Lord's bird-vehicle; 'others' refers to the innumerable attendants of different cadres, personal attendants like

avaktra and his group; *gaṇanāyakas-* like *Kumuda* and his
up; *nirasta samasta sāmsārika svabhāvaiḥ* -who are ever free
n bondage (*samsāra*) by their very nature (these are called
as-everfree; unlike the *mukta* who was in bondage over ages
freed by the Lord's grace). *bhagavatparicaryā karaṇa*
yaiḥ-born for service into His lotus feet; *bhagavat paricaryaika*
gaiḥ-who are ever sustained by the pleasure of service to the
d; *nityasiddhaiḥ*-by the *nityasūris*; *anantaiḥ*-countless to be
nbered; *yathā yōgam sēvyamānam*-being served suitably by the
ve-mentioned.

ātmabhōgēna anusaṃhita parādikāladivya amalakōmala
lōkanēna! avalōkana : this refers to the graceful look of the
d. This look, intended for eternity for His own (pleasure) rather
n for others; exceptionally beautiful and fully blossomed; not
dful of any faults in others. (*parādi* - is a measure of time which
ne span of the four faced Brahma's life which lasts over million
millions of human years). There is another common reading
ely current-*ātmabhōgēna ananusamhita parādikāla-* who is not
scious of the passage of long ages in His own pleasures; the
ole time passes as an instant. *viśvam āhlādayantam*-pleasing the
re worlds (with His look of grace-*divyakaṭākṣa*). The following,
well as the aforesaid *ātmabhōgēna* qualify *bhagavantam*
āyaṇam. īṣadunmīlita mukhāmbujōdara vinirgatēna- (with
ds) emanating from the partly opened fine mouth; *divyānana*
vindaśōbhājanakēna- adding to the beauty of the mouth as if
orated with jewels; *divya gāmabhīrya audārya mādhurya ādi*
vadhika guṇagaṇa vibhūṣitēna- embellished by admirable
racteristics like audibility, clarity, meaningfulness, sweetness
voice), grace and other desirable qualities; *atimanōhara*
vabhāvagarbhēṇa - pregnant with pleasant ideas pleasing to the

mind; *divyalīlā ālāpa amṛtēna* - with nectarine words indicative of His pleasure; *akhilajana hṛdaya antarāṇi āpūrayantam*- filling the innermost recesses of the heart (of His devotees) with the nectarine sweetness of His meaningful words; *bhagavantam nārāyaṇam*-Bhagavān Nārāyaṇa, the auspicious and the opposite of all that is lowly;

dhyānayōgēna Dṛṣṭavā-having realised Him through the inner mind (by meditation). The words `*dhyānayōgēna dṛṣṭvā*' appear to suggest realisation by the vigorous discipline of *bhakti*. Does it mean that the earlier words `*śaraṇamanuvrajēt*' (seek refuge by surrender) are meaningless? Obviously it refers to realisation through devotion which is inherent in the surrender. What do the words `*dhyānayōgēna dṛṣṭvā*' actually convey? - having seen (realised) Him in the same manner as by disciplined *bhakti*. It can also be the result of the fruition of the constant remembrance of the surrender as a means of passing the time pleasantly as mentioned in ``*pratyaham ātmōjjīvanāya ēvam anusmarēt*`` - (Clause 2-this gadyam.)

3K:- The next step in approaching the Lord is then described starting from *tatōbhagavatō* - remembering the true relationship between the Lord and the self; His eternal lordship and one's eternal servitude (as His possession and His body). The eagerness and expectation of the bliss is now described by the sentence beginning with *kadāham*. kadā-when is it going to be? the eagerness and anxiety are obvious. *aham-I* who by faultless means (He Himself is my means and goal) am confident of realising Him, itching to be admitted into His service; *bhagavān nārāyaṇa* - Bhagavān Nārāyaṇa whose qualities do not allow one to remain passive (which drive one towards Him) and who is the rightful goal (by virtue of His being the Lord and master); *mama nātham* - my proper Master,

makuladaivatam - our master by family succession (for countless erations); *mamakuladhanam* - my saviour in all emergencies ained through proper succession; (kula-means family succession ough many generations); *mamabhōgyam* -most enjoyable to me; *ma mātaram*- providing sustenance like one's mother; *mama ram*- who is the cause of raising me, mindful of my good; *mama vam*- who is all to me as in the upaniṣadik sentence *tāpitābhrāta nivāsaḥ śaraṇam suhṛt gatim nārāyaṇa* (narāyaṇa is mother, father, brother, place of residence, sole means (for ation), friend, and my goal) and similar sayings. *sākṣāt avāṇicakṣuṣā*- when shall I actually see Him with my eyes as in vedantic ``*sadāpaśyanti....*" the eternal beings keep seeing Him tinuously. (This distinguishes the mental realisation mentioned ier which is not actual physical seeing). *kadāham gavatpādambujam śirasādhāra īśyāmi*-when shall I bear the two t enjoyable (it is a very desirable experience) lotus feet of the d, my chosen master, on my head? (cf. *Stōtraratna*-31:-) -O, ikrama! when will your two lotus feet decorate my head? when l I approach (enter) the two lotus feet of the Lord, being rid of e in other worldly pleasures and devoid of love and hate ciated with worldly life (these being) born out of the taste in service of the Lord at His feet. *āhambhagavatpādāmbujadvaya paricaryāśayā nirasta samasta bhōgāśaḥ apahitasamasta sāmsārikasvabhāvaḥ adambujadvayam* pravēkṣyāmi ? - When shall I be graced by cool gaze of the Lord's eyes and be commanded by Him in His et friendly and clear words in His service? (cf. *tiruvaimōḷi 7)- itibhagavat paricaryāyām āśāmvardhayitvā*-having ished my desire for service unto the Lord by thoughts as ned above.

3L:- The approach near the Lord with intense desire to be accepted in His service is now detailed. *tayaiva āśayātatprasādōpabṛṃhitayā bhagavantamupētya-* approaching the Lord with unbounded desire (for service) ever increased by His grace; *dūrādēvabhagavantam śēṣabhōgē śrīyāsahāsīnam vainatēyādibhiḥ sēvyamānam* relates with *praṇamya- prostrating* before the Lord even from afar, the Lord seated on the *śēṣa* couch with Śrī (Lakṣmi) attended by *Vainatēya* and other *nityasūris; samasta parivārāya śrīmatēnārāyaṇāyanamaḥ-* "I offer myself to the Lord *Nārāyaṇa* ever wedded to *Śrī*, surrounded by all His retinue." *utthāya utthāya punaḥ punaḥ praṇamya-* reaching Him (from afar) by a series of prostrations and rising up as a mark of great affection and regard. *atyanta sādhvasavinayāvanatō bhūtvā-* with a feeling of awe bowing before Him, tucking one's cloths (from flying) holding the palm before the mouth and nose (mark of humility); *bhagavatpariṣadagaṇanāyakaiḥ dvārapālaiḥ kṛpayā snēhagarbhayādṛśā avalōkitaḥ-* being looked upon with great friendliness and sympathy by the Lord's attendents, his bodyguards, watchmen and *samyagabhivanditaiḥ taiśtairēvānumatōbhutvā bhagavantamupētya-* showing due respect to them and receiving their permission to approach the Lord and *śrīmatāmūlamantrēṇa, bhagavan! mām ēkāntika ātyantikaparicaryākaraṇāya parigṛhiṣva itiyācamānaḥ-* approaching the Lord closely and begging Him by (chanting) the great *mūlamantra* (the 8 syllable *aṣṭākṣarī*) "Bhagavān ! please make this lowly self solely yours and accept me in all services in boundless measure. *bhagavatō nivēdayēt-* surrender this self solely to the Lord.

4. *tatō bhagavatā svayamēvātmasañjīvanēna amaryādaśīlavatā atiprēmānvitēna avalōkanēnāvalōkya sarvadēśa sarvakāla sarvāvasthōcita atyantaśēṣabhāvāya svīkṛtaḥ anujñātaśca*

tyantasādhvasavinayāvanataḥ kinkurvāṇaḥ kṛtāñjaliputaḥ
bhagavantamupāsita ॥

ataśca anubhūyamānabhāvaviśēṣaḥ niratiśayaprītyā anyat
kiñcitkartuṃ dṛṣṭaṃ smartumaśaktaḥ punarapi
śēṣabhāvamēva yācamānaḥ bhagavantamēva
avicchinnastrōtōrūpēṇa avalōkēnāvalōkayannāsita ॥

tatō bhagavatā svayamēvātmasañjīvanēnāvalōkanēnāvalōkya
sasmitamāhūya samastaklēśāpahaṃ niratiśaya sukhāvahaṃ
ātmīyaṃ śrīmatpādāravaindayugalaṃ śirasikṛtaṃ dhyātvā
amṛtasāgarāntarnimagnassarvāvayavaḥ sukhamāsita ॥

(iti Śrīvaikunthagadyaṃ samāptam)

Lakṣmīpatēryatipatēśca dayaikadhāmnā
Yōsau purā samajaniṣṭa jagadhitārtham ।
Prācyaṃ prakāśayatu naḥ paramaṃ rahasyaṃ
Saṃvāda ēṣa śaraṇāgatimantrasāraḥ ॥

Text and comments:- 4 The next sentence (4) says that the icant will, after acceptance by the Lord according to his st will ever be engaged in His service. *tataḥ*- after the eyance of the self to the Lord (after the surrender); *avataḥ*- by the supreme Lord, *Puruṣhōttama*, by himself tarily, as prayed for by the supplicant; *ātmasanjīvanēna kanēna*- by the look which is the basis of spiritual blement (uplift); *amaryādaśīlavatā atiprēmānvitēna kanēna*-a very loving and affectionate look indicative of his me miscibility, *avalōkya* - conferring grace (the look-kaṭākṣa ers grace); *sarvadēśasarvakāla sarvāvasthōcita atyanta śēṣa āya*- for eternal servitude at all times, places and under all

circumstances; *svīkṛtaḥ anujñātaśca-* having been accepted and permitted (commanded); *bhagavantamupāsīta-* stay before the Lord expecting His pleasure for command or singing His praise mindful of His most desirable and auspicious qualities; *atyantasādhvasavinayāvanataḥ kinkurvāṇaḥ kṛtānjaliputaḥ-* in great humility, with folded hands and bowed head expressive of one's wish for service.

Text and Comments : 5-The supplicant will spend his time gazing at the Lord with extreme joy resulting from the pleasant experience. *tataśca-*furthermore; *anubhūyamānabhāvaviśēṣaḥ-* experiencing the greatness of the Lord as the protector of the universe, and his nature and essential qualities starting with His purity (not stained by contact with the lowly and sinful); *niratiśayaprītyā-* with overflowing and incomparable affection; *anyatkincit kartumdṛṣṭam smartum aśaktaḥ-* so stupified by the joyous experience that one is rendered incapable of seeing, doing, or cognising anything else; this state is like that of Sīta who could not utter a word because of excessive joy when Hanumān conveyed to her the news of rāma's victory in battle over Rāvaṇa; this is also comparable to the state of the released soul which does not look back on things worldly. *punarapiśēṣabhāvamēva yācamānaḥ-* though accepted in service, out of fear that such a sweet experience may not last, begging again that the service should last eternally; *bhagavantamēva-* Śrī Vaikuṇṭhanatha Himself; *avicchinna strōtōrūpēṇa avalōkanēna-* uninterrupted gaze like a continuous flow (of oil for example); *avalōkayan āsīta* - remain gazing at the Lord, as in the *cāndōgya upaniṣat* referring to the released souls in *vaikunṇṭha* - ``they do not dine; they do not drink; they constantly enjoy the nectarine sweetness of gazing at *Śrī Vaikuṇṭhanātha.*"

Text and Comments : 6-He will remain there crowned in the

re of service to the Lord; *tatōbhagavatā...āhūya-* refers to the ous look and smile of the Lord at the supplicant, inviting him is hesitant to approach near; being conscious of his own ness against His immeasurable greatness (What is His ness? What am I to go near Him) and by His kind and gracious and smile inviting him to come near in a sweet voice all ue to Himself and removing all mental uneasiness. *staklēśāpaham-* capable of removing all worldly misery. (the wing qualify His lotus feet); *niratiśayasukhāvaham-*extremely forting. *ātmīyam-*His own; *śrīmat* extremely desirable; *ravindayugaḷam-*two identical lotus feet; *śirasīkṛtaṃdhyātvā-* ming that they have been placed on his head; *amṛtasāgara nimagnaḥ-* as if immersed in the nectarine occan of bliss; *āvayavaḥ sukhamāsīta-* remain feeling the joyous experience ughout the body.

The above is an account of what the supplicant is rewarded by the Lord-rather the experience awaiting him when release body is due to extinguish his mundane existence and transport above. The person who surrenders himself totally to the Lord, n he leaves this world of *prakṛti* is transported to the Land of s. He approaches the Lord surrounded and served by the ortals of that world and gets accepted in His service after due lication, and stays there ever happy in that service. As long as is alive in this world one should keep thinking of the coming erience in the confidence that the Lord is sure to grant it. It is practice of our elders to meditate on the last portions of *aīkunṭhagadyam* every day before reitiring to bed.

Thus ends *Śrīvaīkunṭhagadyam* and the commentary.
l! the glory of Śrī Pēriyavāccān Piḷḷaī !